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The Outlook.

The first session of the Fifty-fourth Congress opened without unusual incident on Monday. Hon. Thomas B. Reed of Maine was elected Speaker, and conducted to the chair by ex-Speaker Crisp. The speech of Mr. Reed was listened to with profound interest, but in vain for any expression of the opinion of the Speaker as to the policy of Congress. As the President's Message is not given to the public at the hour of going to press, notice of the same must be deferred to the next issue.

Within the past four months the committee of the New York State Board of Health appointed to deal with tuberculosis in cattle have examined 853 head, found 298 suffering from the disease, had them killed, and awarded \$8,952 in compensation for loss. Not a single error was made in the diagnosis; the autopsy showed that every animal slaughtered was infected. This vigorous action, which is to be continued, will prevent the possible transmission of tubercle to man through meat or milk, and will tend to disseminate information among dairymen concerning the signs of this dreadful disease, and the prevention, by isolation, of its spreading.

The death-rate in this State last year was 20.13 per 1,000; or, using the figures given in the annual report of the Board of Health, the deaths numbered 49,084. This loss was overbalanced by 67,192 births, the birth-rate being 27.55 per 1,000. There were 22,614 marriages registered. Among the deaths were reported 152 men who had lived to be above 90 years of age, and 313 women. Among causes of death consumption, as usual, took the lead, with 5,527 fatal cases. Close to it followed pneumonia (5,499) and brain diseases (5,144). Diseases of the heart carried off 3,696 persons, and cholera infantum, 2,704. Of old age 1,961 died; of bronchitis, 1,685; of cancer, 1,533; and of diphtheria and croup, 1,394. Typhoid fever has steadily diminished in proportion to the introduction of public waterworks.

The new lenses for the Observatory of the University of Chicago have received their final touches, and will, shortly, be packed for shipment. They have been insured for \$150,000 as a precaution against accident. The positive lens, of crown glass, double convex, has a clear aperture of 40 inches and weighs about 200 pounds; its central thickness is about 2 3/4 inches. The inner, or negative, lens, of flint glass, plano-concave, is about 2 inches on the edge and about 1 1/4 inches thick at the center; it weighs 300 pounds. The steel telescope tube is 63 feet long. Both the Observatory and its equipment are the gift of Mr. C. T. Yerkes, of New York. Being much larger than the famous Lick telescope, a good deal is expected from this new instrument. The glasses for both of these observatories were made by Mr. Alvan G. Clark, of Cambridge.

In 1889 the Fourth Avenue street-car line in New York city experimented with the Julien system of storage-battery motors, and had to abandon them because of their weight. Not only did the cars "jolt" unpleasantly, but the tracks were well-nigh ruined. The line uses 1,400 horses, and its officials have been on the alert for a change in their motive system. They believe they

have discovered what they have so long waited for in a new style of storage-battery, which is carried on the trucks of the cars, and which requires no change in the rails. The electricity is grounded after being used. It is claimed that a newly-charged battery will run for sixteen hours, will evolve a speed of twenty miles an hour if necessary, and can be replaced, when exhausted, in one minute. Two cars have been equipped with this new motor, and the trial thus far has been satisfactory.

A method of treating copper whereby that metal may be cast free from blowholes and of different degrees of hardness, has finally been discovered by a Chicago man. Connecting rods of this material have displaced steel on the gasoline engines manufactured during the past year by the Worth Company, of Benton Harbor, Mich. These engines run at as high a speed as six hundred revolutions a minute, and the new rods are declared to be entirely satisfactory. Ordinary cast copper has an ultimate breaking strength of 24,751 pounds; this new treatment, according to tests made at the Washington Navy Yard, gives to cast copper an ultimate breaking strength of 37,900 pounds. The process is not expensive, and the new style of metal is cheaper than steel. It can be rolled in thin sheets, or drawn into fine wire, and can be worked by plane, lathe, dies, etc.

The speed trial of horseless carriages at Chicago on Thanksgiving Day was unsatisfactory, owing to the wretched condition of the roads. Snow and slush had made them almost impassable. Eleven vehicles of various propelling styles (gasoline, petroleum, electric, etc.) were on the ground, but only six started. The Duryea gasoline motorcycle completed the course — from Jackson Park, over the boulevards and out to Evanston and return — in ten hours and twenty-three minutes, proving to be the swiftest of all; and yet not sufficiently swift to produce the impression of success. In the contest in France a gasoline motorcycle carried four persons 750 miles at a speed of nearly fifteen miles an hour. If our roads equaled those in France — and they might be made so by an annual wheel-tax like that levied in that country — better results for automobile carriages might be reached. But these, like the roads, are susceptible of great improvement.

Secretary Lamont, in his annual report, reiterates his recommendation for the construction of a memorial bridge across the Potomac from Washington to Arlington. Another bridge is unquestionably needed to connect the capital with its chief military garrison at Fort Meyer, and with the national cemetery; the Secretary urges that the structure when undertaken should be made magnificent and commemorative. He says:—

"The natural advantages of the site are unsurpassed. The region is associated with war as no other region of our country, and the site is distinctly national. Such a memorial bridge, ornamented with statues of our greatest warriors, with symbolical figures of the strong qualities that warfare brings into play, and with representations of the crucial events in national history, would be the same incomparable memorial to the greatness of a peaceful people aroused by war as our single shaft to Washington is the worthiest monument to individual greatness which human genius has yet executed."

Such a bridge, of course, would require successive appropriations. The "embellishments" could wait until the substantial part of the work should be completed.

The Late Ex-Premier Taafé.

Though his family has lived in Austria for five generations, Count Edward Taafé was of Hibernian descent, and held Irish titles and estates. In boyhood he was a playmate with the present Emperor Francis Joseph, and their affection lasted through life. He held the office of premier in 1880, but resigned to become Governor

of the Tyrol. Accepting the premiership again in 1879, he held that post for fourteen years. Curiously enough, he never had a government majority in the Reichsrath, but he adroitly kept himself in power "by playing off the representatives of the numerous small nationalities of the Austrian empire against themselves, and by making concessions, little by little, to their national aspirations." This gave him great popularity, and he might have remained in power had he not reached the limit of concessions to Czechs, Poles, Croats and others, short of granting them complete autonomy. Just before his fall from power in 1893, he introduced a scheme for increasing the suffrage by giving the laboring classes representation in Parliament — a scheme that will yet be carried out. He was a clever financier as well as statesman, filling the empty exchequer and placing the currency of the empire on a gold basis. His age, at the time of death, was 57 years.

From Bad to Worse.

There has been no improvement in the situation on the Bosphorus. The problem seems to be insoluble. Germany holds back from any plan that involves the disruption of the Ottoman Empire. England hesitates to take the initiative, not only for financial and political reasons — she holds millions in Turkish bonds, and, further, coercion on her part of the Sultan, who is also the Caliph, would arouse a "holy war" and put her Mohammedan subjects in India in revolt — but also because any overt act on her part would be promptly resented by Russia. The reliance on a concert of the Powers proves to be unfounded. Even for humanity's sake they cannot and will not do so. Jealousies and selfish interests are clearly understood by the Sultan, who practically does as he pleases. His plan for settling the Armenian question is to exterminate the Armenians, and he has them in his power. Even should the European nations interpose and decide to occupy Eastern Turkey to protect these imperiled Christians, they could not reach the scene before every Armenian had been put to the sword. During the past week the entire Armenian population at Balburt and Kurahisar has been massacred, if reports be true. This awful crime — the darkest blot on the civilization of the century — will evidently go on unless Providence interposes in some mysterious way.

Proceedings against Suspected Filibusters.

The Government is using due diligence to detain vessels clearing from our ports concerning which complaint is brought of intention to violate our neutrality laws. Action, too, is promptly taken in the case of vessels returning from the West Indies concerning which similar complaint is made. These complaints are brought by the Spanish minister, who appears to keep a careful espionage on all vessels southward bound, especially those starting from Philadelphia. Three of these vessels were detained last week. The first of these, the schooner "Joseph W. Foster," was seized at Lewes, Del., on the charge of carrying arms for Cuban insurgents; she was subsequently released. The captain and two mates of the Danish fruit steamer "Horsa" are under arrest in Philadelphia, on the charge of landing arms and men in Cuba while the steamer was making her last trip to Jamaica. The Norwegian steamer "Leon" is also detained at Wilmington, with her captain and first officer under arrest on a similar charge. Two of her sailors testified that the "Leon," while going down the Delaware last August, took on board men and arms and landed them on the Cuban coast. All these cases are being investigated by U. S. Commissioner Bell, in Philadelphia.

A Radical Legislative Proposition.

The new French Ministry stands committed to a scheme of reform in the matter of corrupt legislators. The difficulty of bringing to trial senators and deputies in-

voled in the Southern Railway and similar scandals, has led M. Bourgeois to formulate a bill, which, if adopted, will deprive the French Chamber and upper house of some of their most prominent and valuable members. This bill declares membership of Parliament to be "incompatible with official connection with any financial or industrial institution subsidized by the State, or in which appointments to official places are made by the State, and with the capacity of contractor for transport or other State services." Present members who are thus regarded as holding an "incompatible" relation must sever that relation or resign office. Stockbrokers are also to be disqualified; likewise barristers who act as governmental advisers. It seems very doubtful that such an extreme measure as this can gain legislative assent. It would inevitably disbar some of the ablest industrial and commercial representatives of the Republic — men whose wisdom would be seriously missed when great business enterprises come up for discussion. To propose to punish former rascals by disqualifying for legislative membership some of the wisest and most upright counselors of the nation least, perchance, they should also become rascals, seems clumsy and irrational.

The Interior Department Report.

Secretary Hoke Smith performs multifarious duties, having supervision of the Indians, the public lands, pensions, patents, the census, the geological survey, the labor bureau, the bond-aided railroads, and the Nicaragua Canal Company. His report elaborately reviews each of these various interests and the work accomplished by each, and contains also numerous recommendations, which Congress will, probably, lack time to consider. He suggests that the Government take up the first mortgage bonds of the Pacific railroads and take possession of the roads. He would have the Indian service placed in charge of three commissioners instead of one as now, two of them to be civilians and one an army officer; politics to be eliminated in the matter of Indian agents and the classified service to be extended over all the subordinate positions both at the agencies and at the schools. Of public lands nearly 600,000,000 acres remain, exclusive of 370,000,000 acres in Alaska. The forest reserves embrace 17,000,000 acres. It is of great importance that these reservations should be carefully guarded, and yet only thirty special agents are authorized for this purpose. The Secretary recommends the appointment of foresters, or an army detail for protecting the timber.

The Mining Craze in Colorado.

Undoubtedly it is based in part on a solid auriferous foundation. When rock is hoisted to the surface, "literally covered with sylvanite and drops of rusty gold" and assays at the rate of \$9,512.50 per ton — which is only one of similar reports from Cripple Creek last week — there is reason for large expectation. But there is certainly no valid reason for booming undeveloped mining claims in the immediate vicinity, and flooding the market with stock that has no ascertained value. That this is done, and done on a large scale, is evident from the fact that whereas three weeks ago there was no "boom," on a single day last week two million and a quarter shares were sold at the stock exchange of Colorado Springs — an exchange scarcely two weeks old as yet. Colorado brokers are flooded with orders to buy mining stocks. A cablegram was received by a Cripple Creek brokerage firm to buy "three gold mines," no limit as to price being fixed. A stock-mining scheme has been incorporated with a capital placed at \$500,000,000, par value \$1. They are talking at Cripple Creek of building a "one-hundred-and-twenty-five-thousand-dollar hotel and opera-house." These are a few sample facts. Now, all this inflation and speculation is pernicious, wicked, and in the end ruinous. Hundreds of poor people, crazed with the hope of becoming suddenly rich, will invest in these shares — almost sure to disappoint. When they go up, as they undoubtedly will, to permit the projectors to unload, these eager investors will catch the gambling fever and buy more — only to discover some morning the bubble pricked and their stock worthless. The newspapers are filled with narratives of the "Kafir craze" in England, and the wrecks that have followed it there — thousands losing their all — and yet men refuse to be warned.

IN THY LIKENESS.

Rev. Benjamin Copeland.

On my heart engrave Thy cross,
Blessed Saviour, Love divine!
Evermore, in gain or loss,
Let me bear that sacred sign.

In my heart Thy love enthroned;
More and more Thy rule increase;
Thine the kingdom, Thine alone,
Lord of glory, Prince of Peace!

To my heart — no longer mine —
Grant the fullness of Thy grace;
Living, dying, own me Thine,
Till I see Thee face to face.

With Thy likeness crowned at last,
Oh, what rapture it will be,
When the night of death is past,
Evermore to dwell with Thee!

Perry, N. Y.

Denominational Peculiarities.

IV.

WHAT BAPTISTS STAND FOR.

Prof. Henry C. Vedder, D. D.
Ex-Editor of *The Examiner*.

THE title of this article was the happy inspiration of the editor of *ZION'S HERALD*. It is happy in that, while it allows all the liberty of expression the writer can possibly wish, it does not impel him to any controversial manner of putting things, or invite invidious forms of statement. Baptists stand for a great deal that they hold in common with all other followers of the Lord Jesus Christ. They prize their membership in the Holy Catholic Church. They are glad to emphasize the things in which Christians are one. They also stand for certain things that distinguish them from other Christians. The title covers both these classes of beliefs. As the article is written in no pugnacious spirit, one may take it for granted that it will be read candidly, with a desire to minimize rather than to increase occasions of controversy. For one, I long ago reached the conclusion that the friction between Christian denominations is due far less to their actual differences than to mutual ignorance of each other's real beliefs and practices. Whatever tends to make Christians know each other better, promotes Christian love and unity.

Baptists stand, in the first place, for

The Supreme Headship of Christ,

for His absolute and sole authority, for unquestioning obedience and unfailing loyalty to Him. The foundation-stone of Christian life and Christian doctrine we find in this principle. We admit no division of authority — we see neither in tradition nor in the church that which can in any wise repeal or modify or depotentiate one of our Lord's commands. Nor do we admit that any distinction may lawfully be made between His commands, save such distinction as He Himself intended. That is to say, if a command of His was evidently intended to be of temporary obligation only, it is no longer a command; but between commands evidently intended to be binding on His people for all time we refuse to distinguish and say, "This is important," "That is important," but rather say, "All must be equally obeyed." Disobedience we do not regard as compatible with perfect fellowship with Christ; and neglect to obey, the doing of "something just as good," instead of obedience, we do not look upon as anything else than disobedience. Probably no Christian likely to read them would dispute these statements. Baptists differ from some of their brethren with regard to certain applications of this principle, but they do not lay claim to any monopoly of the principle itself.

A second thing that Baptists stand for is,

The Supremacy of the Scriptures

as a rule of faith and practice. This is only an extension of the principle of Christ's headship. The Church of Rome is right, according to chronology, in saying that the church preceded the New Testament; but logically the New Testament preceded the church. The history of the church begins with the calling of the disciples who, at their Master's bidding, left all and followed Him. While He remained in the flesh with His disciples, obedience to His spoken word was the rule of every Christian life. When He ceased to be manifest in the flesh, obedience to His word continued to be the rule of every Christian life — to a word at first handed on from disciple to disciple by oral tradition, and gradually reduced to writing under the guidance of the Spirit of God. The New Testament professes to be nothing more, nothing less, than the teachings of Christ — the Gospels

His personal teachings while in the flesh; the Acts and Epistles His personal teachings through His Spirit in the apostles. As these New Testament Scriptures came gradually into being and were circulated among the apostolic churches, they were received as of equal authority with the Old Testament. In the literature nearest to the apostolic age we find constant quotations from and appeals to the New Testament, but no appeal to tradition. The written word thus became, and has ever since continued to be, the sole standard of faith and practice among the churches of Christ, not to be modified in any particular, still less to be set aside by any tradition, custom or human authority.

Baptists do not claim to be peculiar in thus recognizing the supremacy of the Scriptures. All evangelical Christians, at least, agree in holding the Bible to be the Word of God, and affirm that the various writings of men who "spoke from God, being moved by the Holy Ghost," apart from errors of transcription and when rightly interpreted, together constitute the supreme and all-sufficient rule of faith and practice. In the application of this rule Baptists differ at various points from their brethren — from Methodists, for one thing, in that they recognize no church law but the law of the New Testament. We have Baptist churches, but no Baptist Church, consequently no law-making power, no executive, no judicatory. Each congregation of believers, Baptists hold, has original and complete jurisdiction over its own affairs and discipline, and is responsible to Christ alone for its discharge of the trust committed to it.

But do not Baptists have creeds? In the ecclesiastical sense of that term, no. They have issued, from time to time, confessions of faith, but these are not creeds in the sense that subscription to them is required of anybody, or that they are held to have any binding force. No Baptist is required to take anything but Scripture as his guide; no Baptist appeals to a confession of faith save as a historic landmark — his appeal for authority and confirmation is to the Bible, and to the Bible alone.

A third thing for which Baptists stand is

A Spiritual Church,

composed only of the regenerate. This is an ideal, impossible of complete realization, for the hypocritical and self-deceived will creep in. But it is possible measurably to realize this ideal, and to have a church composed only of those who give credible evidence of regeneration by a personal experience of God's redeeming grace and by a godly life. Baptists believe that religion is a personal, spiritual relation between each human soul and Christ. Under the old dispensation a child was made an inheritor of the promise when he was circumcised on the eighth day; under the new dispensation nobody can be made a Christian — he must become a Christian by a definite, personal choice of Jesus Christ as Lord. A man was born a Jew; he must be born again to be a Christian. The contrast between Judaism and Christianity could not have been more complete. The Jew supposed that he obtained salvation by faithful observance of the law of Moses; no Christian has any excuse for deluding himself into the notion that he may find salvation through any forms, ceremonies or works. He may look to be justified freely by the grace of God through faith in Jesus Christ, and to be sanctified by the Spirit of God; and on no other conditions, in no other way, do the Scriptures promise him salvation.

In consequence, Baptists have always believed that to baptize other than regenerate persons — those who, in the judgment of charity, give credible evidence of regeneration — is not only without the warrant of New Testament precept or example, but is opposed to the whole genius of the New Testament religion. Its result is to introduce into the churches unregenerate persons; and this, equally, whether the persons so baptized are unconscious babes or unbelieving adults. Those who hold to baptismal regeneration, indeed, escape this dilemma, but at the expense of destroying spiritual religion altogether, and making salvation depend on the magical efficacy of a series of sacraments. Those who reject the doctrine of sacramental grace and yet baptize those not regenerated by the Holy Spirit through personal faith, seem to Baptists to be fatally inconsistent with New Testament teaching and practice.

Baptists stand for

"Soul Liberty."

Since religion is spiritual, a personal matter between each soul and God; since men cannot by any magic of sacraments be

made Christians, but each one must enter on the heavenly road by the wicket gate named Faith, it follows that religion is not a thing to be enforced or restrained by civil law, with its physical pains and penalties. God made man free, and thus by voluntary self-limitation deprived Himself of the power to drive a man into His kingdom. Human authority may well decline to attempt what Omnipotence cannot effect — the controlling of men's beliefs, the settling of men's relations to God. To every man must be conceded by his fellows what God has given him — absolute liberty of choice whether to serve God or to disobey Him. Therefore Baptists have ever been the Protestants of the Protestants. They have insisted on the right and the duty of every believer to interpret the Scriptures for himself, under no restraint but that of the illuminating Spirit of God. They have insisted that every man shall be left to the guidance of his conscience and the Scriptures thus interpreted, with untrammelled liberty to decide when, where and how he shall worship God. They deny the right of human authority to set up any one form of religion and require men to conform to it. State and Church — the civil power and the service of God — must be wholly separate. To unite the two is not only to violate men's inalienable rights, but to pervert the church. A State Church, even if it do not actively persecute, must necessarily make citizenship and church membership practically synonymous; and this once done, the church has disappeared — you have only the world under a different name. To a Baptist the doctrine of "soul liberty" is, therefore, only a corollary from his idea of the spiritual nature of the church; and it is because these ideas are so intimately related that Baptists became pioneers in the cause of religious liberty, and still advocate so strenuously the complete separation of Church and State.

We come now to two things —

Baptism and the Lord's Supper

— with which the name Baptist is most closely associated in the minds of our fellow Christians, but which Baptists themselves regard as by no means their real distinguishing features. Baptists stand for immersion as the New Testament baptism. This is not, logically or chronologically, our chief distinctive principle, though such is the popular understanding. Logically, the chief distinctive principle of Baptists is a regenerate church. It was on this issue that the Anabaptists separated from the Church of Rome, and the English Baptists from the Church of England; and this is the chief thing that still separates Baptists from other Christians. Baptists did not always practice immersion exclusively; both the Anabaptists of the Continent and the early English Baptists practiced sprinkling and pouring for a time as well as immersion. Gradually they came to believe that the only baptism the New Testament knows is immersion; their practice changed with this belief, and both have remained constant to this day; but neither their belief nor their practice in this matter is really distinctive of Baptists. The popular impression is altogether wrong. The Disciples of Christ immerse; the Mormons immerse; the Greek Church, comprising one-third of Christendom, has never ceased to immerse. All of these bodies know no other baptism than immersion. The exigencies of religious controversy have given an undue prominence to this part of the Baptist faith and practice.

Baptists stand for the Scriptural order of the New Testament ordinances, baptism and the Lord's Supper. They believe the New Testament precedent to be clear, uniform, unmistakable — that only baptized believers partook of the Lord's Supper in apostolic times. This precedent they regard as tantamount to command. Nineteen-twentieths of Christian believers agree with Baptists regarding this, and say, as we do, that the Scriptures nowhere authorize the unbaptized believer to come to the Lord's table. Precisely because it is the Lord's table, Baptists are compelled to adhere to what they understand to be the Lord's will regarding it. If it were their table, they would gladly invite to it all who love the Lord Jesus, for with all such they feel themselves to be in full fellowship of the Spirit. They cannot in good conscience invite to the table of the Lord those whom the Lord Himself does not invite, as they understand the Scriptures. It may be that Baptists are wrong in this understanding of the Scriptures — wrong with the great majority of Christians, for majorities do not decide truth — but they cannot be wrong to follow their convictions until

they are further enlightened from God's Word.

Baptists stand, in a word, for

Obedience to Their Lord's Great Commission:

"Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo! I am with you always, even unto the end of the world." There is no better summary of what Baptists stand for than that. We do not claim to be any holier than other Christians, or that we are in any way the special favorites of our Lord. Having a conception differing in some particulars from that of other Christians as to what constitutes obedience to that command, we try to obey, cheerfully, implicitly, what we understand to be commanded, and to teach men so. And Baptists heartily believe in, though they may sometimes fail to practice, the apostolic ideal of "speaking truth in love," that all followers of our Lord "may grow up in all things unto Him, which is the head, even Christ."

WHEN TROUBLE COMES.

When trouble comes, don't let despair
Add to the burden you must bear,
But keep up heart and smiling say,
"The darkest cloud must pass away."

Don't sit and brood o'er things gone wrong,
But sing a helpful little song,
Or whistle something light and gay,
And whistle half your care away.

The man who sings when trouble's here,
From trouble has not much to fear,
Since it will never tarry long,
When stout heart meets it with a song.

Then don't forget, when things go wrong,
To try the magic in a song;
For cheerful heart and smiling face
Bring sunshine to the shadiest place.

— EREN E. REXFORD, in *Woman's Journal*.

College Association of Methodist Episcopal Church.

THE fifth annual session of the College Association of the Methodist Episcopal Church was held in Ohio Wesleyan University, University Hall, Delaware, Ohio, Nov. 13 and 14. This Association is composed of the presidents of Methodist colleges covering in their requirements a given quantity and quality of work. The older and more fully equipped colleges have been members from the first. Three — the Missouri Wesleyan, the Puget Sound and Central Tennessee Universities — were admitted at the present session.

The topics discussed, in part, were: "What Legislation by the General Conference is Needed in Behalf of Education?" "To what extent should the Laboratory Methods be Employed in College Work?" "Should Chapel Attendance be Required?" "How can Our Young People be Induced more Largely to Attend the Institutions of the Church?" "What should be the Program for Commencement Day?"

There was a general consensus of opinion that attendance at chapel should be required.

Many methods of attracting our young people to Methodist colleges were suggested. Two things the church at large should recognize: Methodist colleges must be made equal in resources and facilities to the best in the land, and the Methodist pastor must be relied upon to interest the young people of the church in our own institutions, and urge their attendance. It is evident that many of our young people have been influenced to go elsewhere from reasons not justified by the results.

There was in the Association quite a variety of opinion as to the Commencement day program. Some colleges have dispensed with the orations of graduates, and have substituted "some distinguished speaker" in their stead. Some few plead for more formality and ceremony, claiming that the day should be made more dignified and scholastic by utilizing the most scholarly talent in the land. It is evident, however, that a majority of the colleges are not yet ready to retire wholly the graduate from the Commencement day program.

The American University was heartily recommended.

Rev. Dr. W. F. Whitlock, from whose excellent report to the *Western* we have largely drawn, says, in closing:—

"The faculty and students of Ohio Wesleyan University and the citizens of Delaware are greatly indebted to the members of the Association for an hour they gave to them in Gray Chapel. Dr. W. F. King, whose presidential term reaches farther back into the past than that of any other member, led the devotions. Dr. B. P. Raymond, president of Wesleyan University, Middletown, Connecticut, the oldest Methodist University; Dr. H. W. Rogers, president of Northwestern University; Dr. W. H. Crawford, of Allegheny College; and President Warren, of Boston University, made addresses. It is seldom that even college presidents are so instructive, pleasing, and impressive in exhortation. The first illustrated the mightiness and productivity of thought in our civilization; the second emphasized the indebtedness of young people because of the advantages now furnished them; the third thrilled them with the thought of their responsibility, growing out of the acquisition of power; and the fourth portrayed in a masterly way the exalted relations and possibilities of the students now in our Christian colleges, and moved those present with an eloquence in some degree revealing the greatness of his learning and character."

SIGHTS AND SCENES IN SINGAPORE.

Rev. Fred H. Morgan.

"**B**EAUTIFUL for situation," if not the "joy of the whole earth," is Singapore. Here at the meeting-place of the nations is one of the most unique of all Eastern cities. Situated as it is less than one hundred miles from the equator, one would naturally expect to find it intolerably hot; but we have experienced weather even in New England much more oppressive than any we have yet seen. The thermometer rarely rises above 95 degrees, while the frequent showers cool the air and render it less oppressive; the nights are always cool and comfortable, especially for a tropical climate. On the whole, however, the climate is very enervating, owing to the sameness of the weather year in and year out, with no cold weather whatever to brace and tone the system; and, as a result, the average term of service here has been very brief. It is only by extreme care, with regular habits and plenty of exercise, that one can stand it at all.

Situation and Drawbacks.

Situated on an island, at the extreme southern end of the Malay Peninsula, about 15 miles by 27, it has the benefit of the sea breezes which blow constantly from some quarter, while the copious rains wash the soil and keep the vegetation green and beautifully fresh. The most luxurious vegetation abounds. Beautiful flowers, with lovely foliage plants and graceful palms, fill the spacious compounds and form a rich setting for the clean, white dwelling-houses with their broad verandas, high ceilings and red-tiled roofs. The streets are broad and excellently kept; the public buildings are fine specimens of architecture; while the magnificent Cathedral, the Art Museum, and the Public Gardens give Singapore an aspect one hardly expects to find in a mission field.

Our mission has been extremely fortunate in securing property at a very low price on one of the most healthy and desirable sites in the city—Mount Sophia, where are situated the Deaconess Home, Girls' School, Orphanage and Boarding School. As I write, from my veranda I can look out upon a scene of singular beauty. Our home is on the side of the hill, overlooking the city and harbor. The building is of brick, whitewashed within and without, with tiled roof, open casements, and a broad veranda in front, where we live most of the time. It is situated in a compound with shrubs, plants, palms, etc., in great variety.

One of the drawbacks to our life here—and, in fact, to life in the East generally—is the abundance of insect life. Our house is infested with white ants, roaches, and other things too numerous to mention. The ants eat everything—floors, ceilings, furniture; everything except iron or stone is acceptable to them. The roaches eat your clothing, boots, etc. Other insects devour your books; while flying ants, mosquitoes, moths and spiders are a constant annoyance. It is too bad to mar the beauty of the description, but it would not be true to life without mentioning these things. One morning as I was about to slip on a pair of white trousers, I discovered a centipede nestling quietly there. I shook him off, and he was dispatched without doing any harm. Lizards crawl about on our walls and ceilings, harmless little fellows, yet not particularly pleasant to contemplate, especially if one be nervous at all. But why dwell on these things?

Sitting on our veranda, we see, across the intervening valley, Fort Canning with its high walls and tall flagstaff, where are displayed the shipping signals and the harbor light. Here are quartered a part of the garrison of Singapore. From the foot of the hill to the water line we can see only the tops of the trees, with the red roofs peeping out here and there, a pleasant contrast to the green foliage. Then the dancing blue waters of the harbor stretch away in the distance to the Dutch islands opposite, whose hazy outlines we can just distinguish. Across the waters ply innumerable small craft—steam-launches, sampans, and junks—with an occasional bark, ship or steamer at anchor, awaiting cargo. To the right, Raffles Museum lifts its domed head, while in the far distance the graceful towers and façade of the municipal buildings are seen, and in the centre the Cathedral spire and one or two lesser churches are noted.

It is a scene of singular beauty, and one never tires of gazing at it. The changing harbor, the blue sky, the flitting clouds, the

dancing waters, with the white sails in the far distance, all combine to charm. Singapore is

A Most Cosmopolitan City.

Chinaman jostles Englishman; Americans, Germans, Russians, Frenchmen, Jews, Japanese, Javanese, Tamils, Singhalese, and a score of other nationalities, may be found here, while flags of every nation fly from the shipping in the harbor. The Europeans dress in white mostly, with large pith hats or "topis," while the other nationalities wear peculiar garbs of their own.

This fat, sleek Chinaman, with broad felt hat, white blouse and wide flowing trousers that float in the breeze like the wind-sail of a steamer, with pigtail tipped with silk that reaches nearly to the ground, is a well-to-do merchant, who has a large "godown" in town with a prosperous business. He owns a steamer or two, a half-dozen junks, a fine residence in a fashionable quarter, and a comfortable country house outside. He rides to business behind a pair of prancing steeds, with liveried footmen and driver, smokes fine cigars, and lives high. He is not your typical "heathen Chinese," is he? And yet he is a heathen, though he is the Hon. Mr. ——— and a member of the Governor's Council.

But here is another, representative of an important class in Singapore. He has a shaven head, ebony skin, protruding stomach, with no clothing save a few yards of white cotton cloth wound about his body. His limbs are unswathed for greater comfort and freedom. What a sensation he would create traveling down Washington St. He is a "Chitty," one of a numerous caste from India, who act as money-changers and money-lenders. He has a broad stripe of white across his forehead, which on closer examination proves to be ashes from the sacred fire in the temple where he said his prayers this morning, and is an evidence that he has said them. On his wrist is a massive gold bracelet, while in his ear is a jeweled ornament. This man is probably worth several thousand dollars, yet he lives in the midst of filth and squalor, in a dark, dirty den, where with several others he sleeps on a hard couch or the bare floor, with only a mat for bedding.

The shop-keepers of Singapore, with the exception of the larger and more fashionable European establishments, are Chinese largely, with a sprinkling of Klings and Japanese. The cloth merchants are mostly Klings. They sit cross-legged upon a bench with their goods within easy reach, in their little stalls not more than eight or ten feet square. They invariably charge you an exorbitant price, but will sell at about half the figure named.

Raffles Square is the centre of the European business of Singapore, and is surrounded by substantial business houses which in some cases are really elegant structures. The Hong Kong and Shanghai Bank, opposite the Post-office, occupies a fine, commodious and gracefully designed building. The Chartered Bank of India is also located in a fine building, while several other

equally beautiful structures are in process of erection.

In the European shops you find everything you can think of almost, in the various departments. The heads of departments are usually European, but the clerks and help are generally Chinese, who render very efficient service. Many Chinese clerks are also found in the business offices, where they prove themselves ready writers and accountants, and reliable assistants. The paying teller's department at the Hong Kong and Shanghai Bank is manned wholly by Chinese, who handle large sums of money daily, counting bills and paying out coins with great dispatch and accuracy.

The Esplanade, a long, level green fronting the sea, is the fashionable resort and drive of Singapore; here also are held the various sporting events of the city, cricket and lawn tennis prevailing. Back of the Esplanade are the popular hotels and the Cathedral with its spacious grounds.

Government Hill is but a short distance from Mount Sophia, and may indeed be considered almost a part of it. Entering a large, ornamental gateway, a broad, smooth driveway leads one through clumps of ornamental shrubbery and well-kept lawns up to a spacious square building with pillared portico and broad verandas, where resides the official head of the colony.

The airy spaciousness of the houses in Singapore is a very pleasant feature. Were they not so, indeed, life here would be intolerable; as it is, one really lives out of doors all the time, and so manages to exist.

But there is

Another Side of the Picture,

not so pleasant. Come with me, and I will show it to you. Leaving the Esplanade, we have only to walk a short distance and we come into the midst of a scene of an entirely different character. It is the native quarter of the town, where herd and hive and swarm the thousands of toilers of Singapore. The streets are narrow and dusty, the surroundings filthy beyond description; the sidewalks are taken up with little stalls and stands, where are sold all sorts of delicacies (?) which tempt the native palate. Blacksmiths, tinsmiths, carpenters and various other craftsmen carry on their business in narrow, contracted quarters, which oftentimes reach clear out to the street. Shoemakers, god-makers, coffin-makers, are all busily engaged in the manufacture of their various commodities. The god-makers are painting those hideous monstrosities so dear to the Chinaman's heart; the coffin-makers are making the huge, clumsy affairs in which they bury their dead, the price of which during the recent cholera epidemic went from fifteen to fifty dollars each. In the street, coolies, rickshas and bullock carts pass and repass continually, while a veritable babel of sounds rises from the crowd.

Overhead, the women peep curiously down from the narrow casements, while scores of half-naked and in some cases entirely nude children play in the gutters. Here are the abodes of the poor, who herd together regardless of health and sanitation. Their houses are filthy beyond de-

scription, and the odors that arise when a narrow room is filled with the half-naked, steaming bodies of a dozen or more occupants, can be better imagined than described. Many of these people sleep outside nights, and it is a common sight when passing through the streets late at night to see the forms of sleepers stretched out on the narrow sidewalk or on tables beside the doors, where they can breathe purer air than within.

In this fashion they live and die, and under such circumstances it is no wonder that crime and vice prevail. It makes one's heart ache as he sees these immense throngs of people, each with an immortal soul, and realizes that he is unable to help them; for while with our limited resources we are doing a good work, yet the great seething centre of this vast, surging population is untouched by any Gospel influence.

It is almost impossible to make the people at home understand clearly what heathenism is as we see it here. Indeed, it is not an easy task to write clearly our own ideas of it. We find that our first impressions of its degrading influences, and its sin and defilement, were vague and indistinct; and the more we see and learn of it, the more clearly its horrors stand out before us and the more we realize the vastness of the problem which confronts us.

And yet we see only the fairer outside. If the outside be so corrupt, what must it be within? Those who have lived among the people and know it better, tell us that description is utterly impossible. A pure childhood is impossible, and parents take pride in the development of evil in their children. Young boys are provided with money that they may visit the brothels; boys and girls are allowed to use language before and to their parents too vile for repetition, and the parents stand and laugh and say, "How smart! He is growing well, isn't he?"

The grossest forms of evil are strongly entrenched, and, sad to say, the Europeans, many of them, set them a bad example. Not that all are bad, for there are many noble Christian men among us, but it is a sad fact that the general tendency of European life here in the East is not upward by any means. And yet this must not be construed into a wholesale denunciation of British rule here in India and the Colonies, for we doubt if any nation in the world could have done for the Eastern peoples what England has done, and Christian missions have every reason to thank God for the protection and help of the British Government in India and Malaysia.

In Singapore we do not see the worst phases of heathenism as they do in India, perhaps, but we see enough to make us heart-sick at times, and to fill us with an intense longing to be able to preach to these poor people in their own tongues.

Our deaconesses are reaching the women, and our schools are reaching the children, but the men are bigoted and intolerant oftentimes, so that progress is slow. And yet we see the tokens of the coming day when Christ shall be exalted even among these peoples. God hasten the time!

General Harrison's First Article

In his series on

"THIS COUNTRY OF OURS"

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Is it possible that one can develop in himself and in his children a taste and a love for the pure and the noble by taking into his home the secular newspapers only, many columns of which are full of gossip and scandal, and sensational details of crime too foul to print?

How can the evil influences of these secular newspapers be counteracted except by bringing into the family the religious paper?

Why is it that "man cannot live by bread alone?" If the soul is more than the body, the wise man will supply religious food for his soul.

Every Christian parent owes it to his church, to his family, to every friend that visits him, even to the stranger that enters his door and has a minute to read, to the youth of his neighborhood, to his pastor and to his God, to take a good religious paper, and the debt increases every year he neglects this plain duty.

Church members can be of but little value to a church if they are ignorant of the principles, policy, and needs of that church. Fidelity and efficient work must follow a knowledge of the church's needs. If one would be free from error and superstition, he must know the truth, and the truth shall make him free. The church paper enlightens and helps to make free, and there is no substitute for it. — *Methodist Recorder*.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Myricks. — Simon Harris, the Jew who has become notorious in all this region as the church robber, has become even more notorious by his last exploit. Monday, Nov. 11, he was taken from Taunton to Plymouth to plead to six indictments, and on his return he was handcuffed to the officer in charge. On being allowed to go to the toilet room, he leaped from the window, the train moving at the rate of nearly a mile a minute. He has not been found by the officers, although no effort has been spared to recapture him. Various reports of his whereabouts are in circulation.

Plymouth. — The Grace Bonner concert was a great success. Mrs. Newland's paper at the District Epworth League Convention was published in full by the Fall River News.

Orleans. — The Epworth League social on a recent Wednesday evening was of unusual interest. Each member brought a package which was sold at auction, and some laughable discoveries were made by purchasers. A very handsome lamp has been placed at the pulpit end of the church.

Provincetown, Centenary Church. — The fiftieth anniversary of the wedding of Mr. and Mrs. Nathan Young was celebrated at their home, Saturday evening, Nov. 9. Nearly a hundred people were present. Mr. Andrew T. Williams, in a felicitous manner, presided and made a congratulatory address. Rev. E. B. Hinckley, who is greatly honored by all the churches, was present to voice most appropriate sentiments, and his daughter, Mrs. Alice H. Young, read an acrostic which he wrote for the occasion. There were other interesting exercises, musical, recitative, etc. By special request there were no presents, except on the part of Mr. Young's class and from a friend, Mrs. Augusta Small. The social greetings and abundant refreshments helped to make the occasion delightful.

Fall River, St. Paul's Church. — Mayor Greene is a candidate for re-election. There is little or no opposition. He is greatly beloved by those who know him intimately and highly respected by all.

Wellfleet. — The eighth neighborhood convention met in the Methodist Episcopal Church, Thursday, Nov. 7. Of the Methodist ministers there were present and took part: Revs. Buck, Grant, Elmer, Wilkinson, Purdy, and Thurston. A most hearty welcome was extended the con-

vention by Rev. G. W. Elmer, pastor of the church. Rev. C. A. Purdy, of North Truro, read a thoughtful paper on "Helps and Hindrances in Church Work." Rev. W. P. Buck, of Centre Church, Provincetown, read a beautiful exposition of the Lord's Prayer. Rev. G. A. Grant, of Centenary Church, Provincetown, discussed forcibly "Prayer—Its Object, Its Efficacy." The ministers of the other denominations were present and participated.

Provincetown, Centre Church. — The Ladies' Circle gave an entertainment and chicken-pie supper, Thursday, Nov. 14. "The Courtship of Mother Goose," rendered by eighteen children, was the principal feature, but there were musical and literary selections by several persons. The whole affair was unusually pleasant and satisfactory.

Taunton, Grace Church. — Mrs. Rev. N. C. Alger, of Bourne, spoke here Sunday evening, Nov. 17, on Woman's Home Missionary work. Rev. Mr. Malone, recently of China, preached a missionary discourse in the morning. Mrs. Captain W. H. Phillips has given a new piano to the young people of the church. It is a splendid present.

Taunton, Central Church. — Rev. C. A. Stenhouse, the pastor, is giving a series of Sunday night lectures on a general subject, "Is Christianity a Cunningly Devised Fable?" The purpose of the lectures has been to interest the young people in the great principles of Christianity. An increased attendance and marked interest has resulted. The series will be continued. Mr. Stenhouse was appointed by the City Ministerial Association to preach the sermon at the union Thanksgiving service in the Baptist church.

Rev. F. L. Rounds, B. A., pastor of the new Epworth M. E. Church, Matamoras, Pa., has begun the publication of a bright little church paper called *Epworth Tidings*. Mr. Rounds is one of several young men connected in this church who have entered the Methodist ministry, and he is one who is rapidly rising into prominence.

New Bedford, Allen St. Church. — At the last communion 23 persons united with the church — 13 on probation, 4 by letter, and 6 in full. Only one person united as a result of the Moody meetings. The same is true of County St., reported recently — only one came from that source. Hence it will be seen that these pastors are doing their own reaping. Rev. C. S. Davis, the pastor, has had that dread scourge, diphtheria, in his family. Lucy, the second daughter, has been seriously ill, but is now improving.

Marston's Mills. — A good Sunday-school is maintained here, although the pastor is rarely able to be present, on account of his having two churches to care for. Mrs. A. J. Dodge is the efficient superintendent, and carefully looks after the interests of every department of the school. Mrs. Sarah P. Fuller, superintendent of the primary department, has won the hearts of the little ones. The answers which the children of this grade give to questions show good home training.

Harwich. — At the W. C. T. U. Convention held here, Nov. 11, it was voted "to request the Yarmouth Camp-meeting Association to stop the sale of tobacco and cigarettes during Temperance Day."

North Dighton. — Rev. N. B. Cook, of North Rehoboth, preached here, Nov. 17, in exchange with the pastor, Rev. C. H. Ewak. The annual Christmas sale by the Parsonage Society takes place in the church, Dec. 4.

Taunton, First Church. — Alderman M. A. Dary has publicly expressed a strong desire to retire from office at the close of this year, but from present indications his constituents will not permit him to do so. He has been re-nominated, and no doubt will be re-elected. It is a deserved compliment to his faithfulness and ability.

Providence District.

Arnold's Mills. — A good work of grace is in progress here. Sunday, Nov. 10, several persons manifested a desire to lead a Christian life, among the number a son of the pastor. A revival spirit pervades the church, and the closing months of Rev. R. Burns' pastorate of five years give promise of being the best.

Pontiac, Swedish. — The new chapel is almost completed, and only about \$250 is needed to open it free of debt. Rev. H. G. Bolvie, pastor, is working hard to secure this amount, and any help rendered will be worthily bestowed.

Berkeley. — The lecture course under the auspices of the Epworth League has been a success, both socially and financially, and will doubtless help the pastor, Rev. R. Clark, in his debt-paying enterprise.

Broadway, Providence. — The Choral Society connected with this church has recently given the cantata, "Healing of Naaman," with signal success. A large congregation testified to their appreciation by calling for its repetition. As a musical event it was an enjoyable occasion.

Chestnut St. — Union revival services continue, conducted by the Methodist pastors of the city. A second series of meetings has been commenced in St. Paul's Church, and it is hoped that the revival flame will spread in all the churches of the city.

Edgewood. — The walls of the new edifice are nearly completed and now give some idea of the architectural beauty of the building. The materials are East Providence faced stone with a belt of brown stone for trimmings. This is the only stone church of our denomination in the city.

Asbury Church. — The husbands of the "Willing Workers" of this church scored a great social and financial success, Wednesday, Nov. 13. An entertainment and supper was given by them for the benefit of the church. Over four hundred were present and enjoyed the feast, and "never in the history of the church, or of any other church in the vicinity, was there a more successful affair." The members of the committee whose labors were crowned with such success were L. A. Miner, C. A. Phillips and George E. Baker. The pastor, Rev. J. A. L. Rich, is happy in his work, and frequent conversions and accessions to the church are evidences of spiritual prosperity.

Attleboro. — Pastor Brightman gives the following account of the revival work at this place: "Hundreds of persons have expressed their purpose to lead a new life. Many of these will unite with the churches, but this is not all that has been accomplished. The spirit of Christian unity has been strengthened, the moral tone of the community has been elevated, Christian charity is more prevalent, many homes have been gladdened, and resolves have been made

which in many instances will result in a sweeter and nobler manhood and womanhood." Mr. Gilliam, the evangelist, and the singer, Mr. Estey, are thoroughly endorsed, both as to their methods and spirit. The whole town has been thoroughly awakened, and many of its most prominent men are among the converts. Mr. Brightman says: "I never saw such careful and genuine work in a revival. There was no excitement; everything was done decently and in order, and the results, I believe, will abide." For many years Attleboro has not witnessed such a revival.

Woonsocket. — The forty-first birthday of the pastor, Rev. W. H. Allen, was made the occasion of a "church birthday party" for the church building fund, Thursday, Nov. 14. The pastor and his excellent wife were escorted to the vestry of the church and "completely surprised" by being presented, the former with a silk umbrella, and the latter with a bouquet of chrysanthemums. Prof. J. W. V. Rich, and Miss Alice Lathrop made the presentation speeches on behalf of the Ladies' Social Circle. A pleasing entertainment followed. The birthday bags yielded nearly \$100 for the new church fund.

Providence Preachers' Meeting. — Monday, Nov. 11, Rev. W. I. Ward, of East Weymouth, gave an excellent paper on "Faith and Will as Factors in Conversion," and on Monday, Nov. 18, Rev. E. G. Wesley, of the Free Baptist Church, read an able and convincing paper on "The Prayer of our Lord in the Garden." Both papers were greatly enjoyed by the ministers present. The essayists and topics for December are as follows: Dec. 2, Rev. J. N. Geisler, "The Baptism of the Holy Ghost and of Fire;" Dec. 9, Union Ministers' Meeting; Dec. 16, Rev. John Mason, president of the Eastern Conference Primitive Methodist Church, "The Church and Socialism;" Dec. 23, Rev. J. H. Allen, "The Originality of the Bible;" Dec. 30, Rev. J. S. Bridgford, "Legislation Needed at the Next General Conference."

Personal. — Rev. W. H. Stetson's seventy-fifth birthday was appropriately celebrated, Thursday, Nov. 14. A committee, of which Rev. M. S. Kaufman was chairman, was appointed by the Providence Preachers' Meeting to suitably express the feelings of his brethren in the ministry toward him, the result being that about \$90 in money and a large number of letters expressive of love and affection were presented to him at his residence, Camp St., Providence. A sweet and tender season of worship with our beloved brother was enjoyed, after which Rev. M. S. Kaufman, in a few well-chosen words, conveyed to Mr. Stetson the tokens of regard of his brethren, to which he replied, assuring them of his love for them and his constant prayer for their success. Several of the churches of which Mr. Stetson has been pastor also remembered him, and many letters from the laity as well as the ministry will cheer and comfort him as he reads them from time to time.

Centerville. — A debt of \$750 has been paid by this church, and \$50 was raised for the Emergency Fund of the Missionary Church Extension and Freedmen's Aid Societies. On Monday evening, Nov. 25, the "Willing Workers" gave an entertainment called "A Patriotic Evening." A large audience enjoyed the exercises, and the financial and social results were satisfactory.

Phenix. — On Friday evening, Nov. 8, the Phenix Epworth League gave a reception to the Leagues of Hope, Centerville, and Hill's Grove. Large and enthusiastic delegations were present from the two former, and the latter responded by letter. The guests were entertained by a lit-

Like Water off
a Duck's Back



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erary and musical program, followed by refreshments. A social hour was spent, and the entire evening proved a most delightful and profitable occasion. On the evenings of Nov. 22 and 23 the Ladies' Benevolent Society held their annual fair. Large audiences were present and excellent programs were presented each evening. Sunday, Nov. 24, was observed as Temperance Day. The pastor, Rev. J. H. Allen, preached on "The Evil and the Remedy," and pledged

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were taken in the Sunday-school. This church has suffered a great loss in the removal of Mr. John Aspinwall and his family from the town. Mr. Aspinwall has been superintendent of the Harris Mills for twelve years, and was held in high esteem by all. He will be greatly missed by the church and society.

Norwich District.

At Mashopaug a good spiritual interest prevails, and attendance upon the services averages higher than for some years past. As a result of the summer's work, 5 persons are now on probation. On Nov. 24, one joined in full. The Epworth League numbers thirty-four. A lecture in October under their auspices was given by Rev. W. C. Newell, of Moodus. It awakened much interest. The church building has been made to present a much better appearance by the efforts of the League. The parsonage has been renovated, papered, painted and carpeted, and the mortgage on the property has been reduced \$50, while pledges to a considerable sum are in hand toward the balance. The pastor's salary is paid up to date. Plans for a Christmas concert and festival are maturing. The pastor, Rev. O. G. Terry, is much encouraged, and the people are hopeful as well as helpful.

Revival services have been in progress in several churches with marked results for good. At Mashopaug has had a most gracious quickening, particulars of which will appear later.

At South Manchester the neighboring pastors have assisted Rev. J. B. Wadsworth, and the interest has been excellent. It has been agreed among the pastors in that vicinity to hold a series of such services in the various churches, all assisting each other in turn. Manchester, South Manchester, Burnside, Wapping and Hockanum are favorably situated for an effort of this character.

At Willimantic a home camp-meeting was held for ten days, beginning Nov. 17. Rev. O. W. Scott was assisted by Revs. E. L. Thorpe, D. D., of Hartford, G. H. Bates, J. I. Bartholomew, F. C. Baker, E. P. Phreaner, D. W. Adams, and Messrs. F. M. Messenger and R. J. McMullin. Cards of announcement were circulated through the community, and all wise effort was made to call the attention of the people to the need of salvation. Nov. 10, 3 persons joined on probation.

The interests of the church at Thompsonville are well in hand. New electric lights have lately been placed in front of the church doors. These, with those on the interior, make the appearance of the building cheerful and attractive. A harvest concert was held on the evening of Nov. 17, which, in spite of the storm, drew a good-sized audience. Fruit and vegetables made the platform present a typical harvest scene. Miss Grace Cope, a public school-teacher, read an excellent historical paper. "Thanksgiving in Boston Harbor" was a selection specially well rendered. Rev. J. Tregaskis exchanged pulpits, Nov. 17, with Rev. A. V. S. Wallace, of the First Presbyterian Church. A business men's banquet and reception was recently given Mr. C. B. McGown, the general secretary of the Y. M. C. A., which proved a most delightful occasion. About three hundred persons were present. The Methodist pastor offered prayer on the occasion.

Rev. J. L. Pitner, D. D., of Trinity Church, Norwich, recently delivered a patriotic address at a camp-fire of Mansfield Post, G. A. R., at Middletown, Conn., which is reported by the Press of that city as one of the finest ever delivered before the Post. It was reported at considerable length in the columns of the paper and received the compliment of being copied by other papers.

Old Folks' day at Danielson, Nov. 17, was a notable occasion. The church was beautifully decorated. Carriages brought many of the aged. Pastor Eli was assisted in the services by Rev. G. H. Baker, who delivered the sermon, and Rev. J. F. Sheffield, who offered prayer. Greetings from aged members of the church, floral gifts to the elderly members by the Epworth League, singing of the old-time tunes, and the presentation of a portrait of Rev. Geo. W. Brewster for the vestry by the ladies of the Home Missionary Society, all combined to make the day memorable.

New Hampshire Conference.

Concord District.

Monroe and North Monroe.—These two churches, in the valley of the Connecticut, are five miles apart, but are well mated and united under the pastoral care of Rev. J. F. Frye. The church at North Monroe is the stronger one, and the parish is made up of well-to-do farmers in a fertile section of the State. Four persons were recently baptized here by the pastor. The Epworth League is well sustained. The people of the church at Monroe depend more on mechanical and lumber industries, but the church is needed here for many reasons, general and special. It is the only church in the community. On the other side of the river is a Scotch-Presbyterian pastor of the Congregational Church, who preaches pure, unadulterated Calvinism. There is need of the Gospel according to Methodism here, as it is being preached. A committee has been raised and instructed by the two quarterly conferences to purchase the parsonage (now hired) for these churches. It is

a desirable property, adjoining the church in Monroe, and should be secured at once.

Warren.—The brothers Merrill, long the efficient helpers and devoted members of this church, still abide here, but their activity is lessened by the infirmities of age. Pastor Draper has a Thursday afternoon children's meeting in which he gives instruction in the catechism and in Christian doctrines and duties. The number of children relative to the population is much smaller here than in former years, and it is important to care well for those that are here. This church has been favored with faithful pastors, but it has not for many years seemed to hold the people of this large parish with the strong hand it ought. Methods of revival work are being considered by the pastor to direct the latent energies of his people and for the salvation of souls.

East Haverhill.—One aged brother, C. B. Cawley, and his wife, were recently buried from the church here on the same day—a coincidence unusual, but beautiful when God so wills. The pastor, Rev. G. R. Locke, finds a genial and all-round helper in Rev. Mellen Howard, a supernumerary in the Conference, who has purchased a pleasant home in this place for himself and wife. Some of the pastors would find in him what they need in time of revival effort if he should have strength of body. It is depressing day with him in life, but he is fresh and bright as the morning in mentality and spirit.

Rumney.—This is one of those places that justify the remark made by the writer in his last report to the Conference: "The achievements at some points of the field are to be estimated not so much by the great advances made as by the straits and difficulties under which the posts have been held." Here is a small but loyal band, like that that went with Saul, "whose hearts," it is said, "God had touched." The pastor, Rev. W. B. Locke, finds in present and improved conditions more promise and hopefulness than at any other time during his pastorate here, now extending into the third year.

Littleton.—Under the pastorate of Rev. P. M. Frost, in 1889, this church was extensively repaired, incurring a debt of \$4,300. In 1892, during the pastorate of Rev. R. Sanderson, the debt was reduced one-fourth by the gift of Mr. Henry Libbey. The same year pledges were also secured, notes given, and cash paid to the amount of \$2,200. These pledges and notes, however, were given on condition that the whole amount needed should be secured by Nov. 1, 1895. The first quarterly conference of this year appointed the pastor, Rev. C. M. Howard, agent to raise the balance due, amounting to \$2,100. This he secured in additional pledges. These he collected, and also the notes and pledges formerly given, making a total of \$4,900.00; and on the 23d inst. the note was taken up and the mortgage discharged, to the great delight of all concerned. Over \$6,000, including interest, has been paid on this debt. The people have shown great liberality. One contributor, Mr. Ira Parker, paid \$1,733, and it is likely many others were equally liberal in proportion to their means. Much credit is due Mr. Sanderson for the inception of the plan and the advance made during his pastorate; and this is certainly true of the present pastor for maturing and consummating the scheme. The strong hold he has upon this people as a beloved preacher and pastor made possible that which otherwise would have been impossible. Greater things in spiritual activities and results may now be expected of this church. For these results they are laboring and praying.

Bethlehem.—By the proceeds of their annual fair and dinner served on coaching parade day, the Ladies' Society have reduced the debt on the parsonage \$250. A successful business was done by the hotels and boarding-houses the past summer. The effect of this is favorably felt in the finances of the church. The apportionments are assured. Pastor Bartlett often scores an advance in the missionary cause for his churches. Last year he doubled that of the previous year in this church. A New York lady recently gave to this society fifty fine copies of the Hymnal with tunes, and also fifty copies of the Psalms. Ten days of union revival services, under direction of Evangelist Stevenson of Chicago, closed Nov. 22. Eleven persons covenanted to enter the highway cast up for the ransom of the Lord to walk in.

Weirs.—The editor of the *Christian Advocate* reviews a discourse delivered here in August last by Senator Chandler, and then, assuming it to have been delivered on the camp-ground, raises a question as to the propriety of Methodists continuing longer to occupy the camp-ground where such doctrines have been promulgated. The fact is, the discourse referred to was not delivered on the camp-ground at all, but in the village church, over which the Camp-meeting Association has no control whatever. Another fact is, the discourse was reviewed at the Methodist camp-meeting on the camp-ground in a very incisive and thorough manner by Dr. C. D. Hills, and at the special request of the presiding elder, the president of the Association, and this writer.

The Concord District Ministerial Association met in Franklin, Tuesday and Wednesday, Nov. 5 and 6. The improvement of church property, and the building of a new parsonage were viewed appreciatively by the visiting brethren. In the absence of Presiding Elder Keeler at the opening session, Rev. S. E. Quimby was chosen

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president pro tem. Devotional exercises at the several times of assembling were conducted by Revs. Quimby, Le Gro and Fisher. The preachers for the two evenings were Revs. Ellhu Snow and J. L. Felt. One backslider returned from his wanderings under the presentation of Gospel truth the first evening. Several of the local clergymen, among whom were Revs. Messrs. Phipps (Congregational), Lowell (Free Baptist), Phillips (Christian), and J. B. Harrison, a retired clergyman, took part in the exercises, to the enjoyment of all.

The failure of several brethren to respond to the parts assigned them was relieved in a measure by those who sent their papers by mail. If a word of exhortation may be given, this writer would like to say that it would be a convenience and a blessing to all concerned if those who are given a place on the program of our preachers' meetings would either come or send a written article.

The list of essays included Revs. J. D. Le Gro and W. J. Wilkins—the former treating of difficulties caused by, and remedies for, place-seeking at Annual Conferences. Rev. A. E. Draper sent a concise and clearly-stated argument on "Perils of the Epworth League." Rev. C. H. Fisher spoke upon "The League: Its Benefits." Reviews of recent books included a scholarly, well-written, and helpful paper by Rev. Wm. Warren, on Prof. Romaine's "Thoughts on Religion." Of course Mudge's "Growth in Holiness" came in for a share of attention. Revs. S. E. Quimby and E. R. Perkins contributing to that work with profitable suggestion and kindly criticism. "The Relation of the Church to Outside Organizations" brought out some pertinent thoughts for pastoral consideration from Dr. D. C. Knowles and others. The encroachments of secret societies upon the time, attention, and money of our people, lay and ministerial, is an alarming and growing evil. How shall we meet it?

The three Methodist pastors in Concord were chosen a committee to arrange for the next meeting of the Association.

Manchester District.

Within the last three weeks over a dozen persons have sought the Lord at the meetings at the First Church, Manchester, Rev. Wm. Woods, pastor. The Sunday-school, under the superintendency of Mr. K. T. Platt, is constantly growing. The most hopeful outlook the church has ever known prevails.

At the French Church Pastor Dorlon baptized 7 a few days ago and received 4 into full connection. Half a dozen of the young people of this church are attending the Methodist Institute at Montreal. This pastor believes in printer's ink to help convert French Romanists. In his report to the B. S. Union and Tract Society it will be shown that he has printed 555,300 pages of literature during the past year. This has gone as far as San Francisco and New Orleans, and two copies to France. A full set of all the publications is in our hands, and we doubt if the Book Concern could do better work. He prints a Sunday-school lesson paper (a translation of the Berean Intermediate) that is taken by sixteen French Sunday-schools. The growth of this work is slow, but it moves on, and it is constantly reaching Roman Catholics.

The latest Epworth League on the district is at East Deerling. It is No. 15,333, and begins very hopefully.

After a nap of a few years the Epworth League at Henniker has waked up. Rev. B. P. Judd shook it until sleep departed. A membership of about twenty is earnestly at work. The work on this and the Hillsboro Centre charge is progressing well.

"We had a splendid Preachers' Meeting at Andrim." That is what every one said who attended. A fair number of the pastors were present. Papers and addresses were excellent. The people entertained the visitors royally. Everybody was in the best of spirits. The last meeting for the year will be at Newport, probably some time in February.

Union revival services began at Claremont on Thanksgiving Day. Elaborate preparations have been made by the Methodist, Baptist and Congregational churches.

The Manchester District Preachers' Meeting at Andrim began Monday evening, Nov. 18, with an Epworth League rally in charge of Rev. B. P.

Judd, district president. The general topic was: "How shall we make the League an Evangelistic Force?" Help in the solution of this problem was afforded by Revs. C. N. Tilton, W. Rowley and H. D. Deets, who discussed "The Prayer-Meeting," "Bible Study," and "Personal Work." An inspiring consecration service followed, led by Rev. C. U. Dunning, a prince of leaders in such a service.

Upon organization of the Preachers' Meeting proper, Tuesday morning, fifteen pastors were found present, and two came later. Presiding Elder Baketel was chosen president, and Rev. T. E. Cramer, secretary. The first topic for discussion: "Ought Our Probationary System of Church Membership to be Abolished?" was opened by T. E. Cramer, and continued by C. U. Dunning, C. W. Rowley, C. E. Eaton and others. Rev. Mr. Hurlin, sixty years a Baptist minister, spoke appreciative words, and none who spoke favored doing away with our system of probation. An able paper upon "The Church and Social Problems" was read by T. W. Sprowls. The spirit of the paper and the discussion following gave evidence of an earnest desire "to serve the present age." A very appreciative review of Mudge's "Growth in Holiness unto Perfection" was read by N. Flak, who found in it "much of truth clearly stated" and "something of error." Discussion of the book served to show that it is well worth reading and sure to do good, even if not fully accepted. "Methodism in New Hampshire," a historical sketch by G. H. Hardy, afforded him an opportunity to present some very interesting specimens from the material he is collecting for our Conference history. L. D. Bragg read a spicy paper upon "The Way I Prepare My Sermons," disclaiming any stereotyped method, but making many wise suggestions. H. C. Sawyer and others followed, showing a wide diversity of methods. "The Best Preparation for the Revival" was presented by T. A. Dorlon and G. W. Russell; and "The Lark and the Revival" was the subject of a thoughtful paper by C. N. Tilton. "The Probable Effects upon Missions of Recent Events in China" furnished a theme for C. A. Reed and H. F. Quimby.

The church being too small for the evening audience, the elegant new Town Hall was thrown open for the preaching service at 7.30. A splendid audience greeted Dr. Rowley, the preacher of the evening, and his sermon on "Gospel Liberty" was inspiring. Several at the close indicated their desire to start in the Christian life.

Andrim "did herself proud" in entertaining her guests. Dinner and supper were served in bounteous style, and during the noon intermission barges were at the disposal of visitors who wished to see the village and its surroundings. Newport is the place selected for the winter meeting.

Dover District.

Tuftonboro and East Wolfboro circuit in left without a shepherd temporarily. A. B. Russell, a local preacher in the studies of the first year, having withdrawn from the M. E. Church and united with the Free Baptist, has accepted a call and entered upon the work of the pastorate at Kittery Point, as I am informed. And again we show that the doors of our church swing freely both ways—as readily to allow the exit of those who for conscience' sake go, as to admit those who find it to them a way to God.

Mrs. C. M. Grant, of Tuftonboro, one of the excellent of the earth, and whom the church militant could hardly spare, died at the home of her daughter, Mrs. J. W. Merrow, in Dover, Saturday morning, Nov. 16. The funeral took place in Dover, Tuesday afternoon, attended by Revs. Robins, Thurston and Norris, and at Tuftonboro, Wednesday, by the presiding elder. She was a good woman, a true Christian, as well as a devoted mother and kind neighbor. Earth is poorer for her departure.

Nov. 17 opened with a drizzling rain, but the quarterly meeting at Raymond was an encouraging occasion; and when, by the aid of Rev. J. M. Bean and his twenty-one-year-old coit, the presiding elder reached East Candia, a congregation of about a hundred people gave responsive audience to the Word, while half that number appeared in the evening to hear the sermon and engage in praise and prayer, notwithstanding the darkness, mud, and continued rain. The pastor's report here shows an increase

[Continued on Page 14.]

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The Family.

MY KNIGHT.

Elia C. G. Page.

He bore no fairy sword nor lance,
Like Launcelot of old romance,
Nor armed to fight rode he,
While ladies stooped to see.

No courtiers bowed to him the knee;
He claimed no lofty pedigree,
But claimed one sire, like all
Who Adam "father" call.

He did brave deeds, but did not prate
Of knightly frays and tourney's state,
But strove his race to aid
Boldly and unafraid.

To raise the lowly, aid the weak,
My knight did ever boldly seek;
For God and truth did fight,
And battled aye for right.

He died unmourning, save by the few
His knightly soul and worth who knew.
Unchecked the grasses grow
O'er the brave heart below.

The brassy voice of haggard Fame
Will never shriek aloud his name
To listening thousands round,
But angels know its sound.

He wrought his work with prayerful heed,
He asked no guerdon, gained no meed;
Yet by self-death and loss
Gained Honor's Legion cross.

No earthly Legion's cross — that one
Which God shall give him, with "Well
done,"
When He while kingdoms fall
The hero-roll shall call.

Methuen, Mass.

Thoughts for the Thoughtful.

Oh, heavy burden! Why 'tis borne and how.
None know save those who bear; and Him
Whose hand
Has laid it on the shoulder, and said: "Stand —
Stand upright." — Mrs. Charles.

We will pray, but let us also do, and do
now. By waiting you may lose the little
desire you have. Feeling without action is
exceedingly dangerous. — Mary Lyon.

Go and do something for "the least of
these." That is how we work for our
Christi who have been lifted up. Do their
errands; enter into the sacrifice with them;
be a link yourself in the divine chain, and
feel the joy and the life of it. The moment
you give yourself, you shall feel that. —
A. D. T. Whitney.

We all, in turn, must face our forlorn
hours of bereavement. For us, sooner or
later, our house must be left unto us desolate.
But . . . these natural sorrows are,
and are meant to be, full of blessedness; the
light of God shining upon them transmutes
them into heavenly gold. The wounds
which God makes, God heals. The fire
which kindles the grains of frankincense
upon His altar, at the same time brings out
their fragrant. All that He sends, if borne
submissively, becomes rich in mercy. Upon
the troubled soul which seeks Him His con-
solations increase "with the gentleness of a
sea which caresses the shore it covers." —
Canon Farrar.

None Thy holy heaven may win
Stained with earthliness and sin;
They must in white robes appear,
Who Thy whiteness venture near.

Cleanse us, fill us, Soul Divine,
With a purity like Thine,
That within, without us, we
In clear vision God may see!

— Lucy Larcom.

Drifting is not waiting. The one is an idle,
passive condition, the other is activity.
Waiting is not simply a negative state; it
often means a continual girding of the spirit
lest it chafe against its barriers; a building
of fortifications to protect us against the
enemies of our peace; a raising of dykes
and holding them secure to prevent the ad-
mission of vexing rebellious thoughts which
surge about like a restless sea, asking an
entrance. Oh, no! to wait and be strong,
to wait and endure, to wait and grow, mean
increasing activity. It is this very activity
which will bring a strength for our future
that we may use to great advantage. — Rev.
Louise S. Baker.

There are always two handles presented to
us; and every day, if we listen, we shall
hear God say to us, "Choose today which
to take!" We can take hold in everything
which befalls us of the handle of doubt, of
anxiety, of fault-finding, of fear, of pleas-
ure, custom, expediency, personal gratifi-
cation and self-seeking; or we can take hold
of the handle of trust, of hope, of candid,
liberal judgment, of duty, personal conviction,
right, and generous, self-forgetting
good-will. Our days will be sweet or bitter,
events will seem gloomy or bright, the world
a good world or a bad world, according as we
take everything by one handle or the other.
The art of life consists in taking each event

which befalls us with a contented mind, con-
fident of good. This makes us grow younger
as we grow older, for youth and joy come
from the soul to the body more than from
the body to the soul. With this method and
art and temper of life, we live, though we
may be dying. We rejoice always, though
in the midst of sorrows; and possess all
things, though destitute of everything. —
James Freeman Clarke.

People often speak of the solemnity of
dying. It is a grave and serious matter, but
it is a great deal more solemn thing to live.
Dying is but giving back into God's hand
His own gift — life; and if we have lived
well, dying is victory, glory, the trampling
of life's opaque dome to fragments, as our
soul bursts into real and full life and bless-
edness. It is living that is serious and
solemn. Life to its last particle is our
Lord's property, intrusted to us to be used
so that it shall grow. Then comes the judg-
ment. We shall have to look up into our
Lord's face, and tell Him what we have done
with His pound. We shall be expected to
return our trust, not only kept safe, but
enhanced in value. — J. R. Miller, D. D.

Endurance of burdens depends upon seeing
the unseen. When wealth is swept
away, seeing Him who is invisible means
seeing greater riches and treasures than
gold. When earthly honors are lost, seeing
the invisible means looking upon the higher
throne of power. When grief rolls in its
floods of agony, seeing the invisible keeps
our thoughts above the terrible darkness.
The rainbow is brightest on the blackest
cloud; so the strongest hope and courage
may rest over hearts that are plowed by
heaviest griefs. Seeing Him who is invis-
ible means that this life is not ended by
death. No more hunger; no more pain.
All tears shall be wiped away. No more
need of sunlight; God is the sun. — D. O.
MEARS, D. D., in "Inspired Through Suffer-
ing."

Professions and Occupations For Women.

XI.

THE LAW.

Anna C. Fall.

OF course it is necessary to first consider
the question of individual fitness in
choosing a profession, irrespective of sex.
The problem of filling a round hole with a
square block has never yet been satisfactorily
solved. It was only the other day that
a professor in one of our prominent col-
leges, in speaking from his experience dur-
ing a number of years among German stu-
dents, bewailed the large number of good
mechanics, farmers and business men that
had been lost to the world in swelling the
ranks of inefficient and unsuccessful pro-
fessional men. The same is true in Ameri-
ca.

But granted that a woman feels the inner
impulse which should precede any individ-
ual's choice of a profession, I do not see
why, on the whole, her chances of success
in the law are not as good as her brother's.

It is well known that, as a rule, it requires
several years for a young man to establish
himself in the law business. One of our
most prominent and successful lawyers says
that a young man who at the end of five
years has begun to make a comfortable liv-
ing in the legal profession has done well.
If, then, girls are willing to take their place
in the rank and file of young men, to wait
as patiently and to work as hard as it is
necessary for them to do in order to obtain
success, I consider the chances of both
practically equal.

A woman lawyer has certain advantages
over her brothers-in-the-law while yet she
is a novelty. For any success she may ob-
tain is more noticed and remarked upon,
and as a result she becomes more quickly
and more generally known and sought after
professionally. While some people will not
go to a lawyer because she is a woman, yet
others will seek her out for the very reason
that the former class avoid her. So that
one offsets the other.

There is no reason that I have been able
to discover why a woman is not as well
fitted for general practice as a man. There
are many men among the lawyers who do
not pretend to go into court to try cases,
but who, after preparing their cases, give
them into the hands of trial lawyers, to be
brought before judge or jury. The reason
for this seems to be that a professional man
is inclined to settle down, after a while, to
that part of his practice which he enjoys
most and which at the same time will bring
him in the most money with the least
trouble.

There are many men who are wise in
counsel and yet who have no weight before
judge or jury. The same thing will doubt-
less be found true of women. They will
make the same natural selection of their
specialty. How many of our most success-

ful business men proudly acknowledge that
they have a powerful though silent partner
at home in the wife who acts as counselor
of affairs. Given the necessary knowledge
of the rules and principles of law, these
same women would become good counsel-
ors-at-law. And that they can obtain this
knowledge seems to be indicated by the
fact that the nine or ten ladies who have
thus far graduated from the Boston Uni-
versity Law School have all ranked with the
brightest young men in their classes; and
that of the half-dozen who have applied for
admission to our Suffolk bar, not one has
been rejected, although it seems to be the
custom to admit, of the applicants, only the
two-thirds who have passed the best ex-
amination. Indeed, one of our women law-
yers practicing in Boston, a Massachusetts
girl, but who was originally admitted to the
San Francisco bar, so far surpassed her
nineteen fellow candidates of the opposite
sex that the six California judges, who had
been plying her with questions as fast as
their united brains could formulate them,
declared her admitted at the close of the or-
deal, she having correctly answered all
their questions; while in the case of the
nineteen men the judges could not decide
whether they should be admitted or not, till
they had carefully weighed their merits
and demerits as revealed by the examina-
tion. With the young lady the weight was
all in one balance.

If, then, women can acquire the knowl-
edge of law, and if they can be good coun-
selors, why can they not also appear
in court to plead their clients' cases, with
as good chances of success as men? (We
are apt to forget that for every lawyer who
wins a case, another lawyer loses one.) It
has never been denied that women, as a
class, possess a good flow of language. And
it has been broadly hinted by some hus-
bands that certain wives can argue a case
to the finish. Some men, too, who have not
felt themselves under oath to tell the truth,
the whole truth, and nothing but the truth
to their inquiring wives, have often felt,
when driven into a corner, that these same
wives were good cross-examiners. All these
characteristics in women, which have come
to our knowledge through the confessions
of husbands and otherwise, indicate a spe-
cial fitness in them to perform well their
part in the trial of a case in court.

There is a conviction abroad, although it
has never found its way into words, that a
woman shows herself unfitted for a profes-
sion if she does not make a marked success
in it. There are hundreds of men in all the
professions who never make a name for
themselves. But they are not failures. They
are good plodders. They are the cart-horses,
so to speak. Doubtless many women who
may take up law will rise no higher than
these men. But to argue that a woman
should not enter a profession because she
cannot do better in it than men, is absurd
on the face of it. If, then, in the next de-
cade, a few women lawyers shall rise above
their sisters and brothers who may be plod-
ding along together in the legal profession,
and shall take rank with some of the best
lawyers of the day, it seems to me that
women will have proved that they can hold
their own with their brother professionals
all along the line.

A well-known writer has recently de-
clared, with an appearance of speaking in
earnest, that women cannot make an argu-
ment, and therefore are not fitted for the
legal profession. I cannot imagine where
he has been the last ten or twenty years,
while women, according to the general
consensus of opinion, have been arguing
so ably on so many subjects. He pictures a
woman lawyer standing before a jury and
trying to enforce her feeble remarks by a
superabundance of gestures. My experi-
ence has been that the would-be argument
with the windmill-like accompaniment of
whirling arms has been practiced exclusiv-
ely by certain men lawyers. The same
writer also caricatured a woman talking ex-
citedly to a jury, with her bonnet awry, and
pictured the demoralizing effect such
crookedness would have upon those twelve
good men and true. I can conceive of a
man lawyer arguing so well before a jury
that they would never notice that his neck-
tie was undone and his hair standing on
end. And I can imagine a woman's powers
of persuasion being so compelling that a
jury would remain utterly unconscious of
the crooked bonnet. Indeed, they would
show themselves men of marked discrimi-
nation to be able, in the present state of
the styles, to pass upon the question at all
— whether a woman's bonnet is on crooked
or straight. However, as it is customary for
the Massachusetts woman lawyer to ad-
dress a jury with her bonnet off, this serious

impediment to her success does not exist
in our State.

As far as the treatment received by wom-
en lawyers at the bar is concerned, there is
absolutely nothing to complain of. Juries
listen with respectful attention. Judges,
lawyers, court officers and all show them
the utmost respect and consideration and
evince the kindest interest in their doings.

It is yet too early to say whether or not
women lawyers are a success. Their num-
ber is still too small; and many of that
number have not entered the profession with
the intention of making it an exclusive and
absorbing occupation. One of our earlier
women lawyers was induced to study law
in order to be better able to take care of
her own and her mother's ample fortune.
Several others, having comfortable private
incomes by inheritance, do not feel the
compelling force that drives on a young
man who has his own bread and butter to
earn. Others, with husband and children
and attendant home duties, can devote
only a fraction of their time to the pursuit
of their beloved profession. Still others,
recently graduated from the Law School,
have salaried positions which are made so
lucrative to them, because of their legal
knowledge, that general practice does not
offer sufficient counter inducement. But
there are left a few who are engaging in it
on the same footing with the young men.
I have in mind one in particular who for
years was the right-hand man of the law-
yer employing her, helping him largely in
the preparation of his cases, and watching
them in court till they should come to trial.
He, seeing her ability, encouraged her to
take a law school course. While in the em-
ploy of the lawyer mentioned, she not only
received this valuable training in the prac-
tice of law, which no law school gives, but
she also earned a good salary. During her
law school course she continued to earn
money. She has been recently admitted to
the Suffolk bar and is actively engaged in
general practice, having hung out her own
shingle, and is doing well financially, in
spite of the fact that a spectator in court
the other day, seeing her win a case, was
heard to go away grumbling that "He
didn't believe in women lawyers."

Boston, Mass.

TWO WAYS TO WIN.

"I WISH to learn the violin," said she, "and
to make myself famous."

She spoke to a philosopher who slowly lifted
his tranquil eye and said: "There are two ways.
The first and truest is, get the best master that
you can, go by yourself and put in several years
and practice under his instruction. The second
best is, get a fairly good instructor, learn some-
thing about the violin, and then go to all your
friends and ask them to buy tickets to your en-
tertainment, and get the newspapers to say that
you play well. For awhile the last succeeds;
but if you have really mastered your instru-
ment, these social and advertising methods will
not be needed, for you will have become like
Orpheus, who had but to put his instrument in
motion, and even the wild beasts of the forest
gathered to listen."

The young lady looked at him with widening
eyes.

"I know a case in point," continued the phi-
losopher. "Two young men were graduated
from our best university. They were present-
able, fine fellows, one of them particularly hand-
some and both determined to succeed. I was
present at a dinner given by the dean one night,
a few years later, and the chief justice was
there. The handsome young fellow who wished
to get on, helped him with his great-coat, car-
ried the shawl of a lady of distinction, and
made himself useful and delightful to every
one. When I went down from the dinner I
heard the voice of the other young fellow (he
had not been asked), who was talking with a
group of workmen on the pavement. They
were returning from a meeting that had been
addressed by him and he was answering some
of their questions. Nobody connected with the
dinner gave any thought whatever to Number
Two; but ten years later the handsome young
fellow was still carrying a lady's shawl and
helping a man of fame with his great-coat. He
was charming to have about and made a hit in
society; but the other had got in his work in a
more thorough and solid way. He had gone to
Congress and was the author of standard works
on the new political economy, and everybody
says he will yet be himself the chief justice."

The young lady rose and said to the philoso-
pher, while her face glowed: "Good-bye and
thank you. I am going by myself to practice
the lesson given me on the violin by a great
master and another lesson just given me — by a
greater." — FRANCES E. WILLARD, in *Union
Signal*.

— A colored pastor in Texas, when demand-
ing his salary, gave as his reason: "Brudren, I
can't preach heah and bos'd in hebn."

— "In this poem," said the poet, "you will
find the proper number of feet." "Good!"
cried the editor; "now let's see how fast they
can travel out that door there." — *Atlanta Con-
stitution*.

FOR DULL DAYS.

It is the time of weeping,
Of darkness and of grief,
Of the reign of dreary fog-mists,
The falling of the leaf;
Yet let the heart be cheery,
Nor lips forget to sing,
The flowers again will blossom
In the spring.

In all the hours of heart-ache,
The skies of life are gray,
And the thoughts look out on prospects
As dreary as are they;
Yet let no soul be hopeless,
For hours of pain are brief,
And God will send His sunshine
For relief.

Somewhere behind the rain-clouds
The sun is strong and bright,
No darkness rules forever,
There is a world of light.
And to the sad an angel,
To serve and cheer, is given,
And whisper there is joy for earth
And heaven.

Therefore let all be patient,
And wait God's little while,
The tears will spend themselves at last,
Sad faces learn to smile.
God's gift to all His children
Is happiness and rest,
The time is in His choosing,
He knows best.

— MARIANNE FARNINGHAM, in *Christian World* (London).

CHRISTMAS NOVELTIES.

Jeannette M. Dougherty.

THE city stores are thronged with visitors, and the counters gleam and glisten in their bright array of holiday goods.

Articles in China

take the lead in Christmas gifts. One finds extra counters every place, and nooks and corners filled with the delicate ware. Two colors are in favor as decoration — green, with gold and without gold, and blue plain, or with a dash of gold. One of the most attractive displays in the china stores is of Delft ware. Many will recall Holland's beautiful exhibit at the World's Fair. The entire decoration is in dark blue, and the designs are bits of marine — a sweep of ocean with sail vessels, a light-house, or windmill along the shore. The beautiful ware is in dishes of all sizes and shapes, from a small tile or pin tray to an immense plaque, turkey platter, or picture for the wall. On the larger pieces are portraits and even groups of fishermen with their families gathered on the beach and the sail vessels pulled up on shore. The dry goods stores and smaller shops show an imitation of the Delft — the Dutch blue. The color is lighter, but the designs are almost identical except there are no portraits and figures in the cheaper ware. One would not care for a whole table set sailing off at sea, but a few articles, or even a single piece, add a fresh bit of color among other dishes. Cracker jars, small plates, salad dishes, trays for celery, pickles, etc., after-dinner coffees, and tiles for coffee and tea-stands, make acceptable and handsome gifts.

Fine Toilet Articles

come almost exclusively in china. The decoration of most of these is in Dresden pattern, though sometimes one finds forget-me-nots or violets. Whether the articles are few or many for the dressing table, they are all set on a china tray; brushes and mirrors with backs of china, powder boxes, cologne bottles, ring stands and hairpin trays in sets or single pieces. Among the novelties for the dressing table are small, petal-shaped trays in green, pink, yellow and blue; they set in a cluster or circle on the linen and remind one of some beautiful flower dropped there. These tiny, flower-like trays are only two inches long, and are intended for small articles. Tiny lacquered boxes with medallions painted on the lid are designed for manicure powder, while the manicure sets all come on china trays. Stands of white metal or silver are shown for finger-nail files. Vaseline bottles are fitted in case or stand of white metal. Beautiful china boxes shaped like bonbon boxes are lined with satin for jewel cases.

The library table and desk also has its accessories in china. Corners on which are masses of violets or pale blue forget-me-nots come for desk pads. Ink wells, pen trays, stamp-boxes, paper weights, handles for blotting pad, and even pen-holders, are all in china.

A Novelty in Fancy Work

is the Dutch blue and Delft design that is so popular in china. One handsome set shows a screen in narrow frame enameled in white; the three panels are of white linen painted in Dutch blue, showing the home by the sea, the windmill, and the ocean with the ships far away; at the upper and lower corner of each panel is a simple scroll embroidered in the same color, which is a new shade in wash silk. A white wicker Egyptian stool has a large cushion with a marine scene painted on it and a scroll pattern around the ruffle. There are small shelves, fancy boxes and photograph frames painted in the same color and with similar designs; also a beautiful portfolio made of white linen and lined with blue, with a decoration of sail vessels at sea. Centre pieces, doilies, and small covers come stamped in blue marines, with scroll or floral designs to be embroidered in blue.

Nothing takes the place of the

Dainty Pieces of Embroidery

for small cushions. One new pattern is shaped and cut in points like a maple leaf; the other styles are square, long oval, and circular pieces. The small cushions ready to be covered come in all shapes and sizes. The edges of the small

covers are either embroidered and cut, or finished with frills of lace and narrow beading. Under the lace frill is one or more ruffles of colored silk pinked at the edge. Point d'esprit net makes a pretty frill to be used instead of lace.

For crocheting there is a new wool called elder down, that is especially beautiful for baby afghans. Bags for opera glasses are crocheted of fine wool in white and pink and white and gold. Among the fancy baskets there is a flat, tray-shaped basket that is very nice for the dressing-case for combs and brushes. They can have the linen mat (plain or hemstitched) or can be made very dressy by lining with bright silk, with ruffle about the edge and lace over it.

Paper dolls dressed in

Creme Tissue Paper

make attractive presents for wee maidens. A cunning doll is a tiny blouse lady with long hair and dressed in paper; the full dress falls from the neck, and over it a deep ruffle extending to the shoulders; a small peaked cap with frill finishes the dainty costume. A medium-sized doll's head in blouse is used for making pen-wipers; the favorite head-dress is the peaked cap or hood with shoulder cape.

The small paper cups for bonbons are set in a frill and circular piece of paper, and then the circular piece is drawn together at the top and tied with ribbon.

Another pretty use of the creme paper is for sachet bags. Small rolls six inches long are made of cotton batting well sifted with violet powder; the roll is covered with lavender paper, the ends extending two inches beyond the roll and tied with full bows of narrow lavender ribbon. A box of such rolls makes a "sweet" gift.

There is a small fancy roll for crochet hooks, made of alternate rows of purple and white baby ribbon with rows of feather stitching at equal distance through which slip the hooks; the ends of the roll are tied in frills with full bow.

A pretty novelty for home work is a white satin ribbon with pockets marked for each day of the week.

Small candlesticks no larger than a twenty-five-cent piece are seen, with colored candle about the size of a match. Some of these candlesticks are a single leaf of green ivy with a little flower fastened in the centre which holds the tiny candle. These are not wholly ornamental, as they may be used for seals.

One of the prettiest of inexpensive trifles is one that is suitable for menu favor or Christmas greeting. Envelopes in any style or shape that one may fancy are used for this purpose. Sachet powder is put between folds of tissue paper the size of the envelope and then enclosed in it; the envelope is then sealed and decorated with violets and tied with baby ribbon in pale lavender. Long narrow envelopes or small lavender ones are pretty for this purpose. If used for menu, the guest's name or the date is written on the back. Square envelopes are decorated with a large pansy in one corner on a ground of purple or lavender with scroll and dashes of gold; the narrow satin ribbon is then tied across the end of the envelope.

Chicago, Ill.

LIGHT HOUSEKEEPING.

PART II.

Mrs. C. F. Wilder.

Vice President of Kansas of the National Household Economic Association.

AS we said in Part I of this topic, regarding an easy way of living, we cannot have this and that. When we furnish our homes, we must decide which it shall be, this or that. Rooms filled with polished mahogany furniture that shows every speck of dust, white furniture, draperies, picture-throwers, tidies, bric-a-brac, are so many traps to catch our precious moments.

Straw matting and rugs save work and are artistic. Polished floors are equal to a gymnasium for exercise — in the effort to keep them free from dust.

When possible, get all the rooms on one floor. If one must go up or down stairs, have some method of doing several errands on one trip.

The kitchen ought to be furnished with thought and care. The best steel range and a light oil or gasoline stove are the foundation of all labor-saving utensils. Then provide as many other labor-saving articles of household use as is necessary, and have them always in place within easy reach. An oiled floor, painted and varnished ceiling and walls, two tables, a high chair in which to sit when paring potatoes and apples or mixing a pudding, a low rocker in which to sit and read while "watching the pot boil," and a homely (using the word in its original meaning) lounge, with a habit of using it when tired.

To make life comfortable and to send the fret and worry clear away, learn what is needed for the pantry and order supplies "by wholesale." It is a great saving of nerve force to know, no matter what the emergency, that there is enough. Sending

to market every day, or two or three times a day, never quite sure of what is in the store-room and pantry, is of itself an intolerable burden.

It is well to prepare the menu early in the day for the whole day. Especially is it a good plan in summer. We know a home where the menu is planned for a week, and when planned it is pasted on the pantry door. On the same door is a menu for emergencies, and to make sure that the material is on hand there is an "emergency closet" in the chimney cupboard in the cellar. I will go and see what is in that emergency closet. Sardines, canned roast meat, canned lobster and salmon, a bottle of mayonnaise dressing, canned fruit, pickles, olives, lemons and oranges.

John has a habit of bringing some one home to lunch or to tea, and the house-mother's head is in the clouds. She has planned a simple lunch for her own family and just enough for "we four and no more." All she has to do is to read what she has written and pasted on her pantry door, and then go down cellar and bring up a can of roast (thin slices), some currant jelly, a can of fruit, and some oranges; then the baked potatoes and Johnny cake will be enough for six or seven at the lunch.

Time and strength are saved when cooking is done for several days at once, or when it is done for all day at an early hour in the morning. It takes but little longer to bring from the cellar, prepare and cook a dozen potatoes than it does to get and cook four, or six, or eight.

As I write, sitting by the kitchen range, laughing to myself over the experiments of the past week made in the way of learning the best methods of "light housekeeping," the potatoes are cooking for dinner, the potatoes for the salad for supper (with some of that mayonnaise dressing), potatoes enough for "puffs" for breakfast, and two will be used for the yeast that raises the bread for tomorrow. Tomorrow's dinner will not have white potatoes, for the stuffed baked fish in the oven will only need the baked sweet potatoes which were washed when today's potatoes were washed. Mashed white potatoes and warm fish do not make the same dinner as baked sweet potatoes and cold baked fish. Simple, easily-prepared diet need not mean monotony.

Beside the fish in the oven of this excellent steel range that is a perfect cooker, there are three covered earthen bowls. One has a custard and stands in a tin of water; one has dried California pears, washed first in boiling water, then cut fine and covered with sugar; and the other has escalloped tomatoes. Sometimes in the spring when one first begins to use dried fruit, there can be prepared, at one time, several kinds, as pears, apricots, and prunes.

Right here we wish to emphasize the thought — use fruit instead of pastry. Oranges, bananas, pineapples, apples, berries, not only are more healthful than pastry, but, when used, there is a great saving in time and labor. Fruits, nuts, raisins and a candy-box are a blessing to the house-mother when used judiciously.

Great benefit is derived, not only by the house-mother, but by every member of the family, when there is co-operative housekeeping — co-operative among the members of the family. Teach the boys how to market, sweep, dust, care for their own rooms, sew on their own buttons, and be genuine helpers in every way. Teach the girls, as fast as they are able to learn, every branch of domestic economy.

Usually the pater is a helpless ornament in the home, or is a sort of boarder because he is such a "busy" man. When "light" housekeeping is done, it is an imperative necessity that each does his full share to make it "easy," to "popularize it," to "cut the knot," to "make it a holiday task," "mere child's play." If the pater will attend to the fires, keeping reservoirs full of water, and nut and fruit dishes filled; put his own newspaper wrappers in the waste-basket; not leave his night-wrapper by the library fire in winter, or on the floor of the bath-room in summer; instead of putting his soiled collars or cuffs on the writing-desk or under the refrigerator, his over-shoes by the kitchen range, his soiled handkerchiefs carefully dropped behind the soiled-clothes basket — if he would, instead of doing these things, put all his belongings in their places, he would become a very important factor in "light" housekeeping.

Washing and ironing ought never to be done at home when one is trying to make housekeeping light. At the best it is drudgery, whoever comes in to do it. In winter the washing can be sent from home

once in two weeks at about the same price as once a week.

Bread baked by a good housekeeper near by is a great saving of work. A good cook to come into the home two mornings in the week is a help.

With all the definitions of "light," as applied to housekeeping, we do not find the word "dawdling." If the house-mother wants her hours for rest, study, recreation, she must work to that end — work when she works. If she proposes to have from nine until twelve in the morning, she must have it; but she cannot spend a half-hour with the canaries or at her neighbor's back door. But if any house-mother will look forward to something bright and pleasant that will come to her in one, two, three or four hours, and work with that happy anticipation in mind, just so surely will all her tasks be light and housekeeping — home-keeping — be made the delightful thing it was to our first mother before she went out the gate of Paradise.

Manhattan, Kansas.

Straight Through.

I AM not sure that it is a good plan to attempt to read the Bible straight through from beginning to end. Still, that is a good deal better than not reading it at all. If you do undertake it, the following schedule for finishing your task — if such it be! — within one year, has been furnished by an exchange: —

January. — Read Genesis and Exodus.
February. — To the tenth of Deuteronomy.
March. — To the end of First Samuel.
April. — To the end of Second Kings.
May. — To the end of Nehemiah.
June. — To the one hundredth Psalm.
July. — To the end of Isaiah.
August. — To the twentieth of Ezekiel.
September. — To the end of the Old Testament.
October. — To the end of Luke.
November. — To the end of Corinthians.
December. — To the end of the New Testament.

This division gives about sixty-five or seventy pages per month, or about two pages for every day in the week, and four pages for every Sunday. — *Epworth Herald*.

Little Folks.

THE FIRST PAIR OF PANTS.

The sister came from practicing,
The father from his room,
The brother from his tennis, and —
Here's Bridget with her broom!

Bir Rooster crowed both long and loud,
Then ran with all his might —
Close followed by a motley crowd —
To see this wondrous sight.

While heralds soon this news did bring
To uncles, cousins, aunts —
"I ain't a dirle nenny more!
Dot potitis in my pants!"

— ADELAIDE BRIDGE HOE, in *Christian Advocate*.

JENNY'S LESSON.

"JENNY," said a very tired mother to her daughter one afternoon, "will you help me sew this braid on your sister's dress?"

"O mother, how can you ask me to help you when you know that it takes all my time to make those pictures!"

"What pictures?" inquired her mother.

"Why, a lot of us girls met yesterday at Katie Easton's house, and formed a club — we call it the 'Busy Workers,' because we will be always helping the poor. We are making pictures for the poor sick children in the New York Hospital. Do you not think it a good plan?"

"Perhaps it is," said her mother, absently.

So Jenny, leaving her mother to sew on the braid, started upstairs to make pictures. She had not been up there very long when Katie Easton came in.

"Well, Katie," said Jenny, "I thought you were never coming."

"I would have been here sooner, but we had company for dinner, and Chloe had so many dishes to wash that I stayed to help her."

"Why, Katie Easton, you shook me! The very idea of your helping your servant," said Jenny, very much surprised.

"Now, look here, Jenny, didn't we girls form a club, and each promise that we would do all we could to help others?"

"Well, that hasn't anything to do with helping servants wash dishes," said Jenny.

"Yes, it has, too. I couldn't go out trying to help other people, all the time knowing that mother or some of the servants would be glad of my help. Do you think you could?"

"Oh, I don't know," said Jenny.

After a pleasant afternoon, at tea time, Katie went home. As soon as she was gone, Jenny came downstairs, and went to find her mother.

"Mother," she said, "have you the braid sewed on Nettie's dress yet?"

"No," replied her mother, "I have not been able to get it done."

"Then I will help you, mother; and after this I mean always to help you first, and then work for any others I can help."

And after that Jenny always helped the people inside her home first, and then helped outsiders all she could. — *Exchange*.

Editorial.

NOT QUIESCENCE, BUT ACQUIESCENCE.

THERE is a true and a false mysticism, the former very precious, the latter very pernicious. It is not correct or wholesome to hold that all human activity is to be forsown, that nothing is needed but contemplation and introspection, that our wills, reasons, and personalities are to be absorbed or swallowed up in the divine. If any have believed in this sort of quietism, which is perilously near, if not practically coincident with, indifference, they were certainly in error. We are quite sure that very few ever did, and also that there is no special danger in that direction just now in this bustling age and land.

But there is great danger, never more real than now, of not cultivating enough that higher knowledge and fellowship which the Holy Spirit gives, and by which every believer becomes initiated into mysteries of more than earthly worth. It is the Holy Spirit who opens men's minds to understand the Scriptures, and who energizes all our faculties to take hold effectively on the world around us. There is a very delightful and intimate guidance by the Spirit which they may have who are fully surrendered to His suggestions and have abandoned the perversities of self-will. God can and does communicate Himself directly to those who watch closely for His manifestations and are still enough within to hear His gentle voice. He does not strive nor cry aloud; but He has blessed secrets that He whispers to those who wait upon Him with undivided mind. Quiescence, physical, in a world where so much good work needs to be done, would certainly be wrong; but a tranquil, calm, untroubled mind is always good, and complete acquiescence in all the will of God throughout the varied events of the rolling days is the indispensable condition of perfect peace and the most productive activity.

PURE, NOT PURITANIC.

THE distance between good and evil is often extremely small; especially when the evil is only an abuse or an exaggeration of the good. There are certain chemical compounds where the elements are so nicely adjusted that a single drop too much of any one of them will radically alter the nature of the mixture. So the ordering of life in the higher ranges requires much wisdom. It is easy to disturb the delicate balance, and to turn what was an eminent virtue into something very like a vice. Too much is as bad as too little. Rightful respect for authority readily passes into slavish adherence to tradition. Proper independence of mind is not far from offensive self-conceit. Carefulness to be just right in little things may become morbid scrupulousness which brings the soul into bondage. There is such a thing as an overstrained punctiliousness in minor matters that negatives freedom and defeats decision. Life is too short to spend a great deal of time in determining which shoe to put on first.

It is scarcely possible to be too strict with one's self in avoiding sinful or doubtful things, it may be thought; yet one can carry this idea so far as to put fetters on all free expression, and rob the spirit of everything like liberty, and breadth, and power. Censoriousness lurks very near to such a habit, and a narrowness of view that rules out a great deal which is entirely innocent and every way beautiful. Large numbers, not satisfied with being pure, have become Puritanic; and what was originally a true holiness has got turned into such a sour, cold, Pharisaic severity toward the unholy that it has no very close resemblance to the Christlike spirit of love. There is pressing need of watchfulness, not only lest our good be needlessly evil spoken of, but lest it be gradually changed into evil.

FURTHER HINTS FOR YOUNG PREACHERS.

ANY congregation will tire if the sermons are too much on one key. They should not be all hortatory, or all argumentative, or all illustrative, or all declamatory, or all descriptive, or all literary, or all expository. Variety should be studied, and a due proportion carefully observed. If instruction, exhortation, and consolation—these are the three chief sorts of sermons—are duly mingled in the topics chosen and the treatments adopted, the

people will be, for a long period, both edified and interested.

Since "faith cometh by hearing," one of the best forms of ability is audibility. And this depends not so much on volume of voice as on clearness of articulation. Let your modulation be known to all men. We read that the Lord "opened His mouth" when He would teach the multitude. But a great many preachers fell to do this. They speak through their teeth, or with flabby, inert lips that do not form the words distinctly, and then wonder that people do not take in what they have roared out with wholly unnecessary and altogether deafening noise.

It is true of too many ministers that what singers value they resign. No person has more occasion to pay strict attention, in a common-sense, every-day sort of way, to voice cultivation than the preacher. Regular reading aloud is good practice to give flexibility and vigor to the vocal chords. Habitual deep breathing, by which the chest is expanded and every square inch of the lung surface aerated, is invaluable to the public speaker. One who wishes to build up an adequate and efficient voice should pay close attention to it in his common conversation. Drill and will power can accomplish wonders.

If a young man is told to put everything he can into every sermon, and also to omit everything he can from every sermon, he will at first be confused, but further consideration will show him the wisdom of both counsels. The soup cannot be too rich, but the ingredients must be selected with utmost care. No padding is to be allowed, nothing irrelevant, or to fill up. Nothing is to be left out that bears essentially on the precise point which is to be forced home to the hearer's heart.

Force is more important than finish. Ten will be impressed by the former where one is by the latter. Rounded periods rarely prick. Point, pith, and pungency are better worth cultivating than exquisite neatness and niceness of array or adornment. The preacher should resemble a workman, in his way of handling his theme, rather than a dandy. It is possible to be too prim, too precise, too particular.

Nothing is truer than that every good sermon must be born twice—once in the study and then again in the pulpit. Unless the fire of composition is rekindled in the presence of the congregation, there will be coldness all around, both behind the desk and in front of it.

The chief failure of the average preacher is in his delivery. At least a hundred per cent. would be added at once to the efficiency of his discourse if he could get over a very few faults of manner. He needs to be more animated for one thing, to wake up and limber up, to look the congregation straight in the face, with a sense of being master both of them and of the subject, and "let her drive," with all the batteries in full blast.

It is the great Tholuck who said that a sermon should have heaven for its father and earth for its mother; which is, perhaps, only another way of saying that there must be a due combination of the eternal and the temporal, of the Bible and the newspaper, of touching men's passing interests and present feelings, as well as their gray hairs and their midnight hours.

Keep up to your highest level in every sermon so far as it can in any way be done. Exhaust the possibilities of every theme so far as your resources permit. Take infinite pains. Neglect no point. Admit no slovenliness. Heed no pleadings of the flesh for ease, no whisper that just this once so much labor is not called for. Go into the pulpit each time feeling that you have done your very best in the way of preparation. Then if not much seems to be accomplished, you will be freed from self-reproach. Your hard work will be sure to tell grandly in the long run.

There is no need of a preacher's being dull, tame, uninteresting and commonplace. If he has something to say, and then takes pains to say it freshly and with feeling, studying closely "the art of putting things" so as to bring in the surprise element and keep ahead of the audience in their thought, he will be listened to with pleasure and profit.

Men should be preached to "in their own tongue in which they were born," not in the theological dialect. Cant phrases, technical terms, and bookish idioms must be stringently ruled out. A sermon ought to be simple in form, evangelical in subject-matter, and vigorous in delivery, but from the heart. Much can be learned from the criticism of the Scotchman who described three successive, but not successful, minis-

ters of his parish in the following manner: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister."

The Problem of Poverty.

THE problem of poverty is nearly as old as the human race. If it did not enter Paradise, it was propounded very soon after the Garden gate was closed against the first pair. The problem of sin alone preceded it; and the two have moved abreast ever since.

The problem of poverty inheres in the constitution of the moral world. If there had been no sin, there might have been no suffering resulting from poverty; but in a world blasted by sin, poverty is a part of the divine order. The poverty of large classes is no accident; rather is it inevitable. "The poor ye have always;" they are an abiding element of human society. Many changes have come by the advance of knowledge and virtue; many others will come; men and institutions will pass away, but poverty will pass away only when the new heavens and earth appear. Some think the reforms they advocate will abolish poverty, but they greatly mistake.

There are two types of poverty—the one arising from misfortune, incapacity, sickness, or accident, and deserving compassion and tender ministrations; the other due to moral condition. Both classes will abide, the one because they cannot lift the incubus, the other because they will not. No form of poverty is so hard to deal with as that arising from moral perversity. The cause is not in their condition, but in themselves. It is internal, spiritual and possibly constitutional and hereditary. They are poor because they are wicked, selfish, untrustworthy, starting out with the purpose to prey upon the gains of other people. For a time they "flourish like the green bay tree" without doing an honest stroke of work; but the day of reckoning with vast numbers of these people comes at length, and they pass down through the saloon and possibly the jail to the slums. These slum people do not usually lack capacity; they lack integrity, trustworthiness, the disposition to be good and honest and true. They suffer because they deserve to suffer.

Though the problem of poverty remains, in essence, the same in all ages, it assumes new aspects with lapse of years. The kaleidoscope is turned under new conditions; the old problem comes up with fresh incidents and changes of color. In other centuries poverty was diffused—men starved on the steppe and the mountain-side; today poverty is drifted in windrows into cities. Men see it in mass and are moved by it as they were not when it was crowded out of sight. Probably the mass is greater than formerly; but the difficulty about drying the slum is not in the mass, but in the quality. The cancer is internal and lies deep about the vitals. None but God can cut it away. The Salvation Army has the right view—that conversion is the only effectual remedy for the people in the slums. Let a revival sweep through, securing the thorough conversion of the people, and the slums would be dried in a twelve-month.

The problem of poverty reminds us of the stone of Sisyphus. Philanthropists laboriously heave it upward only to find it under the pressure of gravity rolling back to the old place. The incorrigibility of the evil is the element of discouragement. Men work with some courage at tasks they can fully accomplish, while they grow weary of those which can never be completed. This problem of poverty is a life task; we must work at it to the last, and then, without seeing the end of it, turn the task over to other generations. This stone can never be rolled to the summit for a final resting-place, and yet we must heave away at the mighty mass. Duty is none the less urgent because we cannot complete the work. God has other generations to take up the burden when we lay it down; He has never grown weary of the work, and does not intend we shall.

Meantime the problem of poverty is employed by Providence as a test and discipline to the virtuous and good existing in human society. The awards of the judgment day will turn upon our conduct toward the poor and unfortunate. "I was an hungry, and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; sick and ye visited Me; I was in prison and ye came unto Me." Here the good man will find his task completed and the reward at hand. "Inasmuch as ye have done it unto one of the least of My brethren, ye have done it unto Me." Thy poor brother is Christ, who waits to see how you will treat Him in this ancient guise of poverty. The dealing with the poor is one of the severest tests of Christian character. But the problem of poverty furnishes a constant discipline to virtue. The saint of God cannot turn his poor brother away or farm out the work of charity to an association. The personal touch is indispensable; each man has his field; and however much he may do indirectly, every man has his direct work. How sad to hear at last: "I was sick and in prison and ye visited Me not."

Those who are receiving sample copies of this paper, if desirous of becoming subscribers, can hand their address to their minister, be put on the permanent list at once, and pay for the same any time before the next session of Conference.

A Great Meeting in the Interest of the Negro.

THE meeting on Sunday evening in this city at the New Old South Church in behalf of the Tuskegee Normal and Industrial Institute, was a magnificent expression of the interest which Boston still takes in the effort to promote practical schemes for the education and uplift of the Afro-American race. That spacious church was crowded in every part, and many were unable to secure even standing room. Rev. George A. Gordon, D. D., pastor of the church, presided, and addresses were made by Rev. Dr. E. Winchester Donald, of Trinity Church, Rev. C. F. Dole, of Jamaica Plain, Gov. Greenhalge, and Booker T. Washington, principal of the institution. Mr. Washington, by his great speech at the opening of the Atlanta Exposition, by the educational work which he is directing, by his level-headedness, characteristic good sense and business judgment, has leaped to the front as the representative leader of his people. He is heard with generous appreciation because he takes his audiences into his confidence and frankly reveals the facts concerning the real condition of his race. He had no word of denunciation for the white people of the South, but said that at the close of the war they were in a conquered and prostrate condition, and had tried with great heroism and self-sacrifice to adjust themselves to the new problems which confronted them. The Negro, he said, had less prejudice to contend with in the South than in the North, and could more easily win success there. Eighty-five per cent. of the Negro population of Alabama live on the plantations, he stated, and the Boston Herald reports him as saying: "In the 'Black Belt' of the South you will find a large proportion of the colored people in debt, mortgaging their crops, and living in small one-room log cabins on rented land. The schools on these plantations seldom last more than three months, and then, often with a poor teacher, in a wreck of a log cabin. It is not hard to understand something about what the moral and religious standing of a people must be where a large proportion of them cook, eat, sleep and get sick and die in one room from year to year." And he closed with this magnificent utterance, worthy of the noblest Christian statesman:—

"The Negro race is made up of humble, patient people; we can afford to work and wait. There is plenty of room at the top. The workers up in the atmosphere of goodness, love, patience, forbearance, forgiveness and industry are not too many or overcrowded. If others would be little, we can be great; if others had, we can be good; if others try to push us down, we can help push them up."

"Men ask me if measures like those being enacted in South Carolina do not hurt and discourage. I answer, nay, nay, South Carolina nor any other State can make no law to harm the black man that does not harm the white man in a measure. Men may make laws to hinder and fetter the ballot, but men cannot make laws that will blind or retard the growth of manhood."

"Let us get settled the great principles of life—as to character, education and property—and all the little questions that so much annoy and fret us now, as to where we shall eat and sleep, and in what cars ride—little questions that float as a bubble on the water—will disappear before the light of the elements of the highest civilization."

Mr. Washington has taken hold of the Negro problem by the right handle—an example which others interested in the work will do well to follow.

Personals.

—At the recent meeting of the General Missionary Committee at Denver, Rev. S. L. Carlander of New England was referred to as the "Asbury" of Swedish Methodism.

—Rev. C. F. Allen, D. D., and Mrs. Allen called at this office last week on their way to Brooklyn to spend some time with their son, Prof. Charles Allen, of Pratt Institute.

—The Northwestern observes: "The ovation given Bishop Merrill, when introduced at the banquet of the Chicago Methodist Social Union, was a manifestation of affection and respect which is rarely given public men. It broke out spontaneously from all parts of the large audience."

—Rev. Dr. B. W. Hutchinson, president of the West Virginia Conference Seminary at Buckhannon, West Virginia, is seeing a healthy and permanent growth in the institution. The seminary is each year becoming more secure in its standing as the leading denominational school in the State.

—There are three Negroes in the Ohio Legislature, which will meet on January 1, 1896—Professor W. H. Farham, of Cincinnati, William R. Stewart, of Youngstown, and H. C. Smith, editor of the *Cleveland Gazette*. Mr. Smith was re-elected by a plurality of 10,000, or about 2,000 more than he received two years ago.

—"When at college," remarks Hugh Price Hughes, "I was not much in sympathy with evangelistic work, but God was determined I should be a revivalist, because the first time I preached as a circuit minister the power of God came down and thirty people were converted; since then I have always aimed at immediate visible results."

—One of the members of the new Baltimore City Council is Dr. J. Marcus Cargill, a colored man. He was born in Georgia, attended the Atlanta University, and is a graduate of the Medical Department of Howard University. He was elected to the City Council by a phe-

nomenally large majority, and is widely known and respected in Baltimore.

— The affectionate appreciation felt by the students of Boston University for Prof. Daniel Dorchester, Jr., will find expression in a farewell reception to be tendered him on Friday evening, Dec. 6.

— Dr. S. F. Upham, of Drew Theological Seminary, will lecture before the students of the School of Theology on Monday, Dec. 9, at 4.30 P. M., on "The Building of a Sermon." The public is invited.

— Lincoln R. Gibbs, A. B., of the class of '92, Wesleyan University, has been appointed instructor in English Literature in the College of Liberal Arts of Boston University for the coming winter and spring terms. The permanent filling of the vacant professorship of English is unaffected by this appointment.

— Miss Mabel C. Hartford, one of the two adult survivors of the Hua Sang massacre of Aug. 1, near Ku-cheng, China, has arrived at Dover, N. H. Two months have been consumed in her trip across the country since her arrival at Vancouver, she having visited the principal cities along the way in the interest of mission work in China.

— We are gratified to note that the *Wesleyan Christian Advocate* of Atlanta says, in its issue of Nov. 27: "The best answer to the frequent inquiries as to the health of Bishop Haygood is that on Monday evening we met him at the union depot in Atlanta with Miss Laura, his sister, on his way to the Arkansas Conference. He was looking fairly well, and in fine spirits."

— Relying upon the advice of our reliable correspondent for the St. Johnsbury District of the Vermont Conference, we announced in the last issue the decease of Rev. C. P. Taplin, of Essex, Vt. We rejoice to learn that the report was incorrect, and that our much-esteemed collaborator and Conference companion of other days, though he has been ill, is able to be out of doors.

— The *Biddeford Evening Record* of Nov. 22 announces the sudden death of Levi G. Hanson, an aged, prominent and greatly beloved member of Foss St. Church, that city. He died while reading *ZION'S HERALD*, to which he was greatly attached, and while his pastor, Rev. H. E. Frohock, was visiting him. A suitable obituary of this excellent man will soon appear in our columns.

— A year ago Rev. Dr. A. W. Rudisill, the head of the Methodist Publishing House of Madras, India, came to this country to equip himself for starting an electrotyping department. He went into a shop in Baltimore as an apprentice, and has been working from five o'clock in the morning until midnight. He has learned the business, and has returned to India with contributions to the amount of \$11,000.

— The many friends of Rev. Gilbert C. Osgood — and all who know him are his friends — pastor at East Saugus, will hear with deep regret that he is prostrated by a shock of partial paralysis, which for the time disables him. At this writing he is somewhat more comfortable. His pulpit is being supplied by visiting brethren. That this illness may be only temporary, and that our brother may be comforted by the presence of the Master, is the prayer of numerous friends.

— We are pained to learn of the decease of Senior Bishop Alexander W. Wayman, of the African Methodist Episcopal Church, who dropped dead at his residence in Baltimore, Md., Nov. 30. He was stricken with paralysis while dressing in his room, and breathed his last a few minutes later. Bishop Wayman was born in Caroline County, Md., Sept. 21, 1821. He was one of twelve children, four of whom were slaves and eight born free. He educated himself, borrowing books from white people who took an interest in him.

— The editor of the *Baltimore Methodist* says of Bishop Foster and his last volume: "The author's pen is fascinating. His language is majestic and eloquent. He does not deal in common phrases, for the broad and gigantic conceptions of his brain must be paraphrased in language of equal sublimity. Bishop Foster is a profound scholar. If geology is needed to substantiate truth, he is accurate in his knowledge there. Biology finds in him a faithful conqueror of its scientific intricacies. Astronomy discovers that he walks in perfect peace among the stars. His chapters are freighted with logic. He thinks with a correct mind and expresses himself in language rarely excelled in poetic grace or majestic grandeur."

— We are in receipt of an interesting letter from Rev. Luther I. Covington, of Elma, Washington. His brother, Rev. M. A. Covington, is pastor of Madison St. Church, Seattle. These aggressive young men graduated from Boston University five years ago. He says:—

"There are magnificent opportunities here, both in character building and in organizing and building up new institutions. The Boston University boys do grand work out here. Rev. E. H. Todd is doing good work at Colfax, Wn. He has had certainly more than a hundred converts, and we almost hear the shouts of victory across the Rockies. My brother has been blessed with revivals in every charge, and about a hundred have been led to Christ through his preaching. His present field is large and difficult, a heavy debt weighing the people down. We have heard good reports, also, from our colored brother, Rev. A. W. Wholey, now in Portland, Oregon. As for me, God graciously sealed my second year's ministry in Fern Hill with about seventy-five converts, and this year we hope to praise God for larger results still."

Brieflets.

The recently built Theological School connected with our church in Rome was opened Nov. 27. A number of Americans were present. Rev. Dr. Wm. Burt delivered the inaugural address.

The Cabinet of the Epworth League assembled in New York as we go to press, and will continue its session Dec. 4 and 5. Rev. W. I. Haven is the New England member.

Our readers will be particularly interested in the contribution from Rev. F. H. Morgan, on page 2, who writes of "Sights and Scenes in Singapore," as they come under his own observation.

Dr. Moore, of the *Western*, waiting at the bedside of his venerable mother for the spirit to wing its flight to the heavenly home, writes as only the Christian can:—

"My heart is with my venerable mother, who is waiting in the vestibule of the Palace Beautiful. To see her going, is to feel the unexpressed pang of measureless sorrow. For all these years she has been centre and circumference of life to me. This is the setting of my Thanksgiving. Yet am I thankful. The glory of the Palace hath suggestion in the beauty of its waiting-room. When the doors open, an entrance abundantly will be ministered unto her; and through her faith the Master's words have best interpretation, 'Where I am, there may ye be also.' And so shall we ever be with the Lord. A little longer pilgrimage, a space more of separation, and then, 'O death, where is thy sting? And where thy victory, boasting grave?'"

As a singular confirmation of the advantages of the itinerant principle, the Protestant Episcopal Church of this country — so says the *Churchman* — is agitating the question of vesting their Bishops with the power of appointment which exists in our church. That church is increasingly exercised with the problem of unoccupied parishes and clergymen. Other denominations are seen, therefore, reaching out anxiously for the advantages in our economy which a thoughtless minority in our church desire to eliminate.

The contribution from Dr. Vedder, on page 2, is remarkable for its catholic spirit and the ability with which the strong points of the denomination are stated. No one can read after Dr. Vedder without feeling an increased and lively sense of gratitude for the magnificent work which the Baptist Church is doing. May it provoke our Methodism to more aggressive spiritual endeavor!

Several Methodist families in Boston and vicinity, as we learn from Dean Buell, invited various theological students from the University, who are far from home, to their own family reunions. It was an act of beautiful Christian thoughtfulness, which will never be forgotten by the young ministers.

Thanking Dr. Hoss, editor of the *Christian Advocate* of Nashville, for the following frank and much-needed words, we pass them along for the benefit of would-be contributors to *ZION'S HERALD*:—

"Once in awhile a tired editor gets from an intelligent correspondent a long manuscript, written with a pencil in an inferior hand and on poor paper, and ending with this polite request: 'Please to read the proof with great care, as I am too busy to copy.' If ever there was a case that called aloud for the waste-basket, this is one. It is sufficiently exasperating to be compelled to straighten out the bad work of an honest but ignorant contributor. To turn one's self into a mere bond slave for those who are too indolent to pay attention to their own work, passes the limit of all endurance. Whatever is worth writing at all is worth writing well."

As a further example of the thoughtlessness of which the "tired editor" is frequently a victim, we mention the practice of sending a marked paper containing a voluminous and overwrought report of some event in the history of a local church, with the request that it be abridged and rewritten for the denominational paper.

As an important indication of the feeling and intention of the better class of Southern white people toward the Negroes in their midst, it is noted that the buildings of the North Carolina Agricultural and Mechanical College for the Colored Race, located in Greensboro, N. C., are nearly completed, and will soon be dedicated. The college is in all respects the equal of the Mechanical and Agricultural College for white boys at Raleigh, and the mechanical building is said to be a better one than the similar structure at the white college. The money for establishing and building the college was appropriated by a Democratic Legislature three years ago, and it will be maintained by large annual appropriations from the State Treasury. A paper of Raleigh, N. C., edited by an Afro-American, says:—

"The mechanical building is about finished. There is no finer structure in the South. All the apparatus and equipments for the mechanical, agricultural and chemical departments have been ordered, and much of it is now arriving and will be placed at once. Under the rules and regulations fixed by the trustees, the different departments of the college are thoroughly organized, and classes are formed in collegiate manner. The faculty is composed of able men, thoroughly versed in the technical work under their charge. The botanical laboratory will be in the main building, and the chemical laboratory will be temporarily placed in the mechanical building. It goes without saying that the Colored Agricultural and Mechanical College of Greensboro will probably be the best-equipped school of its kind in the Southern States."

PROF. HERRON AT SHORT RANGE.

PROF. GEORGE D. HERRON, whose fame as the prophet of a new dispensation had preceded him, has had a full and candid hearing before the best of our citizens. No church has repelled him; every denomination has opened its doors for the utterance of his new evangel. Never did reformer meet a more generous welcome. The best people of Boston are hospitable to new ideas. Strange faiths and philosophies are at liberty to enter our gates and expound, in the court of public opinion, their principles and aims; the jury has not only an open ear, but an expectant mind; it is in a temper to examine and consider the reasons any new teaching may have to render for itself. The examination, however, is never to be considered equivalent to endorsement, which must depend on evidence as weighed by judgment and reason.

There was much in Prof. Herron's temper and utterances, as viewed at short range, of which we heartily and gratefully approve. In his manner he was simple and intensely earnest; in his temper conspicuously sincere, devout and thoughtful, with a spirit of investigation and a sympathetic search for the full meaning of the message brought to the world by the life and teachings of the Lord Jesus. We had never heard him until he came to this city, and never heard we human lips so exalt the Christ as an ethical and the only authoritative Teacher. To bring in the kingdom of Christ upon this earth now, so as to dominate all life, Prof. Herron said, is the one business of His disciples. He was radical, of course; so is any man who dares to live in the Sermon on the Mount, and allows it to live in him. He is characterized as an extremist; but would not the Christ Himself be so considered if He were to come to Boston and utter again what fell from His lips in His public ministry?

Believing in Christ as he does, Prof. Herron was trenchant and even caustically severe in his criticism of forms, creeds and ecclesiastical organizations which were used as a substitute for righteousness. He believed in a real religion, a religion of sacrifice in service after the Christ pattern, having its seat in the human heart and acting out in the conduct and daily business of men. The ethical is as important as the devotional; and, indeed, the devotion which does not express itself in the Christlike life is utterly worthless. The religion must be the man himself, not a form or creed attached to the man. These and kindred truths were given by Prof. Herron in extreme, intense, and sometimes exaggerated language.

In many of his utterances his views of the Gospel were decidedly pessimistic. There was a want of sunlight, of hope, of the optimism of grace as revealed in Jesus, the Saviour of men and of society. In a run of eighteen hundred years the forces of evil have had the advantage, have captured the Gospel train and appropriated the church the Lord had redeemed with His blood. There was no hope but to abandon the train to the enemy and start anew. If Christ has really made such a failure after so long a campaign, we could certainly have little hope of His doing much on a new venture. In this respect our devout and earnest Professor has misinterpreted the meaning of history and providence. Others have held similar views with Prof. Herron, but the cause of Christ has gone on, and it will go on now and along the line that has extended down from Calvary. There was never a time since the world began when Christ was winning so many valiant disciples as today. Pessimism is often the one infirmity of great souls, even of the prophets. Elijah wailed out his lamentation that he was left that had not bowed the knee to Baal. But God immediately dispelled his depressing illusion with the announcement that there were seven thousand devout souls, though the prophet saw them not. May God speedily reveal to this modern prophet that a great multitude which no man can number are faithfully striving to bring in the kingdom of heaven among men! If this young teacher, divinely called, but like another "as of one born out of due time," would go into Arabia to talk with God in a long silence, we think that he would not only lose his pessimism, but would modify much of his philosophy.

We regret that Prof. Herron did not more clearly enunciate his views concerning the significance of the death of Christ. If we understood him correctly — and we heard him on a half-dozen different occasions — he holds the rationalistic conception of the humanity of Jesus. The doctrine of the Kenosis — the self-emptying and the self-limitation of Jesus in becoming incarnate — was pressed to the extreme by Prof. Herron. Very gradually, he represented, did Jesus come to a full consciousness of Himself and His real mission. He revealed in His earlier ministry limitations of knowledge concerning Himself, others, and material things. He was as really tempted as any man is, and might have sinned and thus never have become the world's Redeemer. Prof. Herron's teaching along this line, and especially in his hints concerning the mediatorial work of Christ, was confusing and unsatisfactory.

Once more, his teaching was not that every man is to be saved by personal repentance toward God and faith in the Lord Jesus Christ, but his salvation is to be ground out in the processes of society. He said well that the individual cannot save himself, and that he has mistaken the way when he centres attention on himself and his own salvation merely; but he went astray when he taught that there was any virtue in organic humanity to save a man. Christ began with the individual, and the rec-

tified individuals made a pure society. Socialism begins at the other end and undertakes to make the individual by the mass. We think the theory false. It is not the gospel of Paul, or Luther, or Wesley. It is not a gospel, in our view, that will ever purify and elevate the world. While Prof. Herron utters so many things that are good and suggestive and helpful, these underlying principles are, we think, signal defects in his teaching.

Herronisms.

In order to afford our readers who were not privileged to listen to this distinguished teacher, a more intelligent view of the man and his opinions, we group further statements concerning him and his utterances.

The *Boston Transcript* says of him:—

"This famous Iowa college professor has all the fervor of a conviction that he is the bearer of a message, and withal he evinces a sincerity in delivering it which is no less attractive than what he has to say. The vital association between ethics and economics is set forth with a strikingly new interpretation of many old terms. A slender, scholarly, dark-haired, dark-eyed, pale-visaged man, his gestures are small and inclusive; with one hand or with both he moves as if to take his arguments to his heart as he utters them. Although quiet of voice and manner, he has the personal, the peculiar power of holding an audience by the throat, so to speak. All the latter-day talk about the responsibility of the people, the doctrine of love, takes on a new twist. It begins to look as if the world was going to be obliged to practice more and more what ethical economists preach. And merely as mental refreshment Professor Herron's talk is worth while, it is so destitute of flabbiness and sham and sentimentality, and full of such virile, forceful, livable meaning."

The *Boston Herald* thus characterizes him:—

"His teachings are strongly religious and socialistic. He believes that the solution of our present troubles is to be reached by a better and broader understanding of what Christ taught, than has been reached in the churches, and to this extent he is a reformer. He has had a bearing from some of our most thoughtful people, and it makes one breathe more easily to hear his strong, clear and fervid exposition of the ethical side of social questions. He has a strong and incisive style, and speaks with a certain prophetic insight, so that people listen to him with pleasure."

Some of his favorite expressions are: "a passion for righteousness," "sacrifice in service," "willing to fail with Christ," "investing one's self wholly in the social salvation," "saved by the cross to the cross," "to usher in the Jesus order."

That we may do him no injustice, we quote his opinions as given in an authoritative report of a single lecture delivered in Boston:—

"In neither the Old Testament nor the New Testament does the term kingdom of God or kingdom of heaven mean anything else than a righteous society upon earth. Nothing else was either meant or understood by Jesus' teaching to the people, or to His immediate disciples. The term was commonly used to signify a perfect social justice — a justice to be fully realized when the Messiah should come. It was expected that He, whenever He came, or whoever He might prove to be, would bring in a social order so just, so free from oppression and righteous in freedom, that it would prove to be nothing else than the direct reign of God in human affairs, the manifest and indisputable setting of His government in the world. . . . For the redemption of human life to this holy society, He endured the cross, with His glorious disgrace, and gained the secret of power. Through the knowledge that His broken life and shed blood would be the living meat and drink of the world, that out of the travail of His soul would finally issue the salvation of the righteous society, He carried with joy the shame heaped upon Him by a faithless church and nation. For this He drank His cup of sorrow to the dregs, bore without murmuring the sufferings by which He learned obedience, and went shamelessly into the awaiting storms of avenging evil. The righting of human wrong, the realization of the brotherhood of human life, was the sanctifying motive that raised Him to the moral glory of the cross. . . ."

"The religious, because social, test of life is in the quality of our relations with our fellow-men, of all sorts and conditions. The test comes to us amidst our work in the school, the factory, the mine, the workshop, the farm; amidst the highly respectable dishonesties of the counting-room, and the wretched integrities of commercial concealment; amidst the average pastorate, where the sweet lines of pastoral politeness become habitual before recognized, destroying both intellectual and ethical manhood, and often putting a reputable moral emaciation in the place of a man; amidst the home experiences, which more than all else are the social fountain, and where our lives falsify our ideals. To be morally splendid in the heat of public conflict, in the thick of controversy or viewed battle, even in martyr-like dungeon chain, is infinitely easier than to fulfill the sacrifice of service in the daily rounds of the common life. A small and generally deceitful matter it is to become the leader of official religion, to endow great philanthropies, to be known and honored by the successful; but to fulfill the common career as a social function is to make human life a glory of God. It is not so great a moral triumph to have faith to remove mountains, to live sheltered and protected religious devotees, to give our bodies to be burned for truth's sake, as it is to love the unloving and unlovable; to become divine incarnations in the common life, and glorify God by glorifying that. . . . Whoever casts from his bank door, or barn door, or factory door, or club-house door, or political caucus door, or ball-room door, or kitchen-door, or bed-room door, the social shrine, is so far an atheist. For atheism is God-out-ness from life; and religion is God-in-ness in relations, making every human act and intercourse a religious rite. . . . There is a vast herodism sleeping in the church, and the world is full of Messianic potencies struggling for expression in civilisation. To these there comes the most historic and creative of opportunities for the victory of failure under the leadership of Jesus."

To the inquiry of a young minister: "Do you consider it safe to take Prof. Herron as a leader?" we replied, "Take no man as a leader except as he leads you to Jesus."

To the disciple anchored by personal experience to an atoning Saviour, Prof. Herron unfolds a larger, more real and more appropriate Christ, and enforces afresh the highest ideals of Christian privilege and obligation.

The Conferences.

(Continued from Page 4.)

of sixteen members this year; collections made for Missions, Superannuates, Church Extension and Freedmen's Aid; stewards' bills all paid to date, with \$4 in the treasury. This condition will be hard to match in the district, but the people pull together. The debt on the church property is now \$200, of which \$87 is on hand in reliable pledges and the ladies are pulling away at the rest with good courage. A good mid-week prayer-meeting frequently numbers not less than fifty, while last Saturday evening the class-meeting numbered twenty-five in attendance.

Smithtown.—Thoburn Chapter entertained Mallico Circuit of the Epworth League, Thursday evening, Nov. 8. Six chapters—Salsbury, Amesbury, Merrimacport and Newburyport—were represented. In the absence of President Porter, of Newburyport, V. P. Tookwell, of Merrimacport, presided. After a praise-service led by Rev. J. W. Bean, Scripture reading and prayer led by Rev. M. T. Olley, Rev. W. R. Webster delighted the people with a racy and eloquent address on "Life's Origin and Its Dramatic Scenes." A bountiful collection was furnished by Thoburn Chapter. The next meeting of the circuit will be held with Wesley Chapter, Salsbury, in January.

Chase Memorial Church, Haverhill. is marching to assured victory. It has now three class-leaders in active service—one at the chapel, one on Monument Square, and one at Nicholasville—and God is honoring this pastor's good hard work for the salvation of souls and working with him.

Haverhill.—Last Sunday evening sixteen young people's societies of Haverhill, including three Epworth Leagues, united to hold a no-license mass meeting in City Hall. Rev. J. A. Bowler presided. The meeting was enthusiastic for no-license.

Garden St. Lawrence.—The audience-room was reopened Friday evening, Nov. 8, after having been closed for renovation and repairs since the last of August. Painters, carpenters, decorators and artists have been busy during this time, and the changes made are very marked and highly creditable to all having the planning and execution of the work in charge. The old water-color fresco with its dark and strongly contrasting coloring has been replaced by a six-foot oil fresco in light colors, in which a delicate salmon shade prevails. The organ has been painted ivory white, the pipes gilded, and the organ console tinted an electric blue. The old dark terra-cotta colored glass has given place to new stained-glass windows throughout, which embody modern ideas in design and color, and which supplement and sustain the fresco coloring in a pleasing manner. In fourteen windows memorial plates have been placed. The trustees of the church voted a window to Rev. A. C. Manson, first pastor; Rev. John McLaughlin, pastor in 1854-'55, who did noble service during the building of the church; George F. Wilson, who was first Sunday-school superintendent and class-leader, to whose zeal and sacrifice the society is indebted for what it is more than to any other man; and to Leonard Morrison, one of the first trustees, who advanced \$10,000 to establish the undertaking, and who generously supported all the work of the church while a resident. Other memorial windows are for Lyman Daniels, Sarah B. Daniels, Rowena L. Daniels, Henry L. Daniels, Martha V. Moores, John Fielding, Francis E. Kenison, Hannah Dawson, Ethel Cross, Frances E. Coffin. Other improvements are new gas jets of graceful design, new carpets in audience-room and vestibule, new ash sheeting to vestibule and stairs. All the wood-work has been cleaned and either polished or varnished.

The house was filled with the members and friends of the society, Friday evening, and certainly there was good reason for the gladness and congratulation to be seen and heard on every side. Beside the pastor, Rev. O. S. Danforth, and Presiding Elder Norris, there assisted in the service Revs. W. S. Searle, W. J. Pomfret and C. W. Dookill, of Lawrence; Rev. J. W. Adams, of Methuen; and Rev. J. A. Bowler, of Haverhill. Rev. W. H. Brodbeck, D. D., of Boston, delivered the address, which was based on the text: "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122: 1); "The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psa. 87: 2); "As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord" (1 Chron. 28: 2); "For he loveth our nation, and he hath built us a synagogue" (Luke 7: 5). The address was a thoughtful and eloquent presentation of the need for church edifice and their influence on the mind and morals of a community. A chorus choir of thirty voices, under the leadership of Mr. C. S. Stackpole, rendered a special musical program, the solo selections being by Mr. F. O. Plummer, Miss Annie Barker and Miss Hayden.

One very important and unusual thing connected with these repairs—which have cost about \$2,000—is that there will be no addition to the church debt, almost all the money needed having been pledged privately by members of the congregation. The usual begging and straining to raise a little more money, incident to such occasions generally, was conspicuous by its absence during these services.

Sunday, Nov. 10, 14 united with the church on probation and 6 in full connection, and in the evening two persons came to Christ.

G. W. N.

Maine Conference.

Lewiston District.

Bath, Wesley Church.—Rev. Sherman T. Westhafer has accepted an urgent invitation to the First Methodist Episcopal Church in Chattanooga, Tenn. His farewell sermon at Wesley Church was preached Nov. 10 and he has now removed to his new field. During his two and a half years' stay in Bath Mr. Westhafer has had the love and esteem of his church and congregation and has won for himself a large place in the regard of the entire community. On the evening of Nov. 8 a large number of Bath's citizens, representing all denominations, assembled at Wesley Church to say good-by to the retiring pastor. It was an impressive service. Flowering plants filled the altar space with a mass of tropical beauty. After the singing of an anthem by the choir, C. H. Mason, chairman of the meeting, made a short address, expressive of his appreciation of Mr. Westhafer and his excellent work

in Bath and of his regret at the termination of his pastorate. After prayer by Rev. W. A. Atchley, speeches were made by Rev. O. W. Folsom, Rev. A. F. Dunnels, Rev. A. Conklin, Rev. W. A. Atchley and Rev. Mr. Davis, pastors of sister churches in Bath. Mr. Westhafer goes to his new field having the sincere friendship of this people and their earnest desire for his future success.

Locke's Mills.—The pastor, Rev. R. A. Rich, has held a series of meetings at Bryant's Pond, assisted by Rev. J. T. McBean, of North Auburn, with what results we have not yet learned. Tuesday evening, Oct. 23, seventy-five people gave Mr. Rich a reception at Hotel Hull. A bountiful supper generously provided by the ladies of the church, a musical entertainment and the presentation of a purse of money with other needful supplies, were the features of the occasion. The religious interest in this charge deepens, and the pastor's heart is encouraged by the increasing thoughtfulness and co-operation of his people.

Brunswick.—The Sagadahoc County Sunday-school convention held an interesting meeting in the M. E. Church, Oct. 31. Brunswick is in Cumberland County, but as a matter of convenience unites with little Sagadahoc in convention work. Nov. 2 was a day of interest. Three persons were baptized, 6 received from probation and 2 by letter. The two sons of the pastor, Samuel Poes and Henry Alfred, were of the number received from probation. Two have recently sought Christ. Ten members have recently been added to the Epworth League—an indication of revived interest. Rev. H. Hewitt, of South Berwick, recently paid a visit to his son, a student in Bowdoin College, and was present at the Sunday evening service, Nov. 10.

Berlin, N. H.—Methodism in this place increases almost daily. Many have been added by conversion, more by immigration, and not a few little Methodists by birth. The latest, if not the noisiest, arrival dates Nov. 9—a "beautiful boy" whose surname is Potter, given name not yet ascertained.

Chebeague Island.—Pastor Trafton and wife rejoice in a truly remarkable work of grace which God has wrought in this island parish. Extra meetings were begun in August, the pastor having the assistance of Evangelists Charles Holland and Ralph Gleason from the Gordon Training School, Boston, who remained seven weeks. The meetings were held in a large tent during their stay, and twenty or more persons professed conversion. Nearly as many more have been converted since the tent meetings were discontinued. Meetings are held nearly every evening in church or school-house. A converts' meeting has been organized. The church membership has been greatly quickened; backsliders have returned, and, as if to overrun the cup of their joy, two of the pastor's children, one of whom is a student in Wesleyan University, have become earnest Christians. The quarterly meeting of Nov. 10, with its fervent songs, multiplied prayers and testimonies, and joy-beaming faces, must have reminded the fathers of old-fashioned Methodism. It was good to be there.

Long Island.—The revival fire is likely to cross the narrow strait which divides Chebeague Island from Long Island. Sunday afternoon meetings are planned for Long Island with a boat-load of convert workers from Chebeague.

Harpwell and Orr's Island.—Rev. C. M. Abbott is holding extra meetings at Harpwell with good interest and attendance. Several persons have recently sought Christ. C. Wilbur Abbott, a son of the pastor, has been confined to the house from the debilitating effects of a recent hemorrhage of the lungs, but at this writing is somewhat improved.

North Auburn.—The parsonage is at last vacated and in the hands of the committee of re-

pairs, who are making it ready for the pastor, Rev. J. T. McBean, and his wife.

Auburn.—Nov. 3, 2 members were received in full from probation and 4 by certificate, and 4 were baptized. The pastor has received ten new subscribers for ZION'S HERALD and is looking after ten more. The name of the leader of the choir is Louis Smith, instead of Loring Smith, as given in a recent issue of the HERALD.

JUNIOR.

Augusta District.

Livermore Falls.—The church is having marked prosperity, with large congregations and enthusiastic social meetings. A model horse-shed has been built, and all the buildings have been repainted the same color. The Epworth League is holding Sunday morning meetings that are very helpful. Rev. C. A. Southard has been helping his young people and the church by holding a singing school. As a result, he anticipates great improvements in this department of worship. The finances are well up and the bills for building and repairs are all paid.

Livermore.—The revival that has been in progress four years continues, with the interest deepening and spreading over the whole circuit. At North Turner revival meetings had not been held for over thirty years. Within a few weeks a goodly number have been converted and a class of fifteen members has been organized. During the past month the parsonage debt of \$24 has been paid. The old meeting-house at Livermore Centre, built in 1820, in which scarcely any meetings have been held for years, has been shingled; and one-half of the roof of the church at North Livermore has been shingled, and all the bills paid.

Bingham.—Rev. J. Moulton preaches every Sunday afternoon in the church and holds social meetings in the hall the evenings of Sunday, Tuesday and Friday, with an attendance that is encouraging. The Junior Epworth League is well attended. He has also, in connection with Rev. D. R. Ford, held meetings at eleven different points outside of Bingham village. At Mayfield twenty-five have asked prayers, and a class has been organized of nineteen members. This is the first religious organization in the town.

Solon.—There is a good interest in the church in the village. A number have been converted at South Solon and Emden. The golden wedding of Mr. and Mrs. Moses French was celebrated here Wednesday evening, Nov. 20. A large number of relatives and friends gathered in the vestry of the church. There were congratulatory speeches, a collation, and a good time appropriate for the 50th anniversary of the marriage of so worthy a couple.

Augusta.—The church has received a great uplift. Rev. C. S. Cummings has taken 42 on probation within a month. There is a good interest all the time in all departments of church work. More than forty members will be taken into the League the next meeting. The Sunday-school is increasing. There was a baptism Sunday morning, Nov. 24. Six were received by letter. A large increase in Sunday morning congregations is reported. From sixty-five to seventy attend general class. The pastor is instructing all probationers in our church polity as well as in Christian life—a most important work.

Madison.—From 250 to 300 attend the Sabbath services. The revival interest continues in the village and at the town house. The converts are doing well.

Skowhegan.—The year thus far has been one of increasing prosperity. All departments of the church are in good condition. The meetings are very spiritual. A new class has been

formed at Cornville. The indebtedness at the beginning of the Conference year has been paid. A new furnace with the latest improvements has been put into the parsonage. The outlook for revival work the coming winter is very hopeful.

Waterville.—The church is enjoying its accustomed prosperity, having large congregations and good religious interest. The Sunday-school is increasing in numbers. The Enforcement League has been making itself felt in the city. Rev. W. F. Berry is chairman. The members of the League are well united and propose to move cautiously and steadily on in their important work.

North Anson.—Rev. J. A. Ford, the pastor, was sick with bilious fever a number of weeks. He is so far recovered as to commence his church work, much to the gratification of his people, who highly esteem him and his labors.

Wayne.—The dedication of the new vestry and refitted church is deferred from Dec. 3 to Dec. 10. Dr. Gallagher preaches the sermon in the afternoon, and a reunion of the old pastors occurs in the evening.

Mowmouth.—Rev. W. B. Eldridge has been afflicted with cataracts on his eyes and obliged to go to Boston for treatment. He writes that the absorption method of removing the cataracts was employed with great success. He has now returned and is able to attend to his work while continuing the treatment. He is having prosperity on his charge.

East Livermore and Fayette, since camp-meeting, have been enjoying a gracious revival. A number have been converted in both places. There is an increase of attendance and interest in all the meetings. Rev. B. V. Davis is in labors abundant. The parsonage has been shingled and improved within by paint and paper; several pieces of furniture have also been added.

The fall term of our Conference Seminary, which has been a very pleasant and profitable one, closed Nov. 21. We understand the prospects are favorable for a good attendance the coming term, which commences Dec. 10.

Portland District.

South Portland.—The Woman's Home Missionary Society of Portland District recently held a meeting at this place. Mrs. Kimball, of Woodford, presided, and Mrs. Wood gave a cordial address of welcome. Reports followed, indicating a flourishing condition of the Society. A letter was read by Miss Isabel Allen from Miss Mitchell, of Atlanta, giving a vivid description of the work there. Another letter was read from Miss Matthews, of the Immigrants' Home, New York, showing the work done to save strangers from being deceived and to give them the protection of Christian homes. Miss Allen presented the supply work, and Mrs. Donnell the work in the South as she saw it. Mrs. Luce reported the convention recently held at Columbus. After singing by Miss Grace Ellis, and reading by Mrs. Strout, of Woodford, Mrs. Beedy made a valuable address. This Society can do some work that is done by no other. The recent meetings here conducted by the pastor, Rev. Wm. Wood, with Revs. G. D. Lindsay and J. R. Clifford assisting, have resulted in a gracious quickening and several conversions.

Pleasantdale.—The reports represent valuable work done. Eight have professed conversion. Three classes for the religious instruction of children are held. Important improvements have been made on the parsonage. A financial experience meeting brought as results of raising money for a new Elm St. Church the sum of \$101, making \$700 raised for this purpose during the last eighteen months; and during the same time the charge has raised \$1,400, exclusive of pastoral claims. A good showing indeed! A re-

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ception, with afternoon tea, for aged people was held. These meetings that have been held by a few societies have been so praiseworthy that more societies should have them.

Woodford.—The Sabbath-school is increasing in attendance, and the class-leader, Mr. Calderwood, who has served for years, reports the class as having the largest average attendance that it has had since he has been leader. Eight have been received in full from probation, 6 on probation, and 21 in full by certificate. More than \$100 have been expended in improvements on the parsonage, and a larger amount in improvements upon the church not yet finished.

Westbrook.—The Sabbath-school is increasing here. Books to the value of \$56 have been placed in the library. The Junior League holds interesting devotional meetings, and is a valuable department of the work. Four have been received in full, and 3 on probation. Four Epworthians attended the meeting at St. Johnsbury, and 25 Epworthians are taken.

Gorham.—Nov. 3, 5 united with the church. Nov. 17, Miss Clara Cushman interested the people, took a collection, and organized a W. F. M. S. auxiliary. The following Monday evening was "that evening in Peking" with the Juniors.

Ascar Falls.—Special meetings have been held, Rev. R. S. Leard assisting and preaching six evenings. The church worked well. A good interest was awakened, and some good workers have identified themselves with the cause.

Special meetings have been held at **Cape Porpoise**, the church has been quickened, and a few saved. The prospect is encouraging. Revs. W. P. Lord and H. L. Williams assisted in the services.

At **South Standish** Rev. Wm. Cashmore has conducted special services, Revs. Robert Lawton and E. C. Strout assisting. Nine have professed conversion and the place has made a great advance.

We hear of no one great revival, but conversions and upbuilding are reported at several places. Missionary meetings by devoted women have been held, and societies formed by speakers. They may in part make up for the "out-down," but good planning and good work will be needed on the part of the churches and pastors to keep abreast of the advance of the women. With a short Conference year, we cannot make favorable reports next April without good planning and large service put into every week.

East Maine Conference.

Bucksport District.

The Eastern Bucksport District Ministerial Association held a very pleasant session in **Alexander**, Oct. 21-23.

Monday evening, after a short social service led by A. B. Carter, T. J. Wright preached from the words: "We have not followed cunningly devised fables." An altar service of much power followed, conducted by A. S. Ladd.

On Tuesday, after an inspiring social service led by W. A. McGraw, the president took the chair and began the regular work of the Association. A. B. Carter read an excellent paper on "An Intermediate State." "How Can the Church Become More Effective?" was treated by J. D. McGraw and B. W. Russell in papers that provoked a most spirited discussion.

In the afternoon, following a social service led by W. P. Greenlaw, A. S. Ladd preached a helpful sermon from Acts 2:1, after which the sacrament was administered by Presiding Elder Norton, assisted by the brethren. G. R. Moody read an excellent paper, "The Bible Doctrine of Justification." T. J. Wright gave an essay on "The Bible Doctrine of Regeneration;" and A. S. Ladd one on "The Bible Doctrine of Adoption." The papers throughout were suggestive and calculated to stimulate research.

In the evening H. W. Norton conducted a praise service, which was followed by a sermon of great power by A. B. Carter from Heb. 12:13.

Wednesday morning a spirited discussion followed the presentation of the topic, "Has the Church of Today a Proper Conception of Her Mission?"

A vote of thanks was tendered to the pastor and kind friends of Alexander for their hospitality, and the Association adjourned at noon.

T. J.

The fall meeting of the Western Bucksport District Ministerial Association was held at **West Sullivan**, Nov. 4-6. The services opened Monday evening with preaching by Rev. B. P. Capshaw, on the advantages of being a Christian (1 Peter 1:9). The Tuesday morning prayer-meeting was led by Rev. Geo. Reader, after which the Association opened, with Presiding Elder Norton in the chair. In the absence of the secretary A. H. Hanson was chosen secretary pro tem. After the usual preliminary business, the topics announced on the program were taken up in order. In the evening, Rev. R. J. Wyckoff preached, from Exod. 25:40, an able, scholarly and inspiring sermon. A sacramental service followed.

Wednesday morning the discussion of topics was resumed. Though few papers were presented, the subjects were well handled and much valuable counsel was given and received. Rev. A. H. Hanson preached in the afternoon and Rev. Geo. Reader in the evening. The Association was royally entertained by the good people of West Sullivan. The next meeting will be at **Ellsworth**, in February.

A. H. HANSON, Sec. pro tem.

Rockland District.

Rockland.—Seven were received to full membership during the quarter. In repairs and improvements \$240 has been expended. An increasing interest is manifest in the Sunday-school. The breaks caused by sickness are being mended, and the work advances.

Searesport.—About \$200 has been raised and used in improvements. The vestries have been painted and a new furnace put in. The parsonage kitchen has a new stove, and the cottage at Northport has been thoroughly repaired. Incidental expenses are paid, and the salary is well in hand. All departments are in good working order. As usual, the League is energetic and helpful. This church has excellent system in its work.

Belfast.—This church is gaining in strength every quarter. Incidental expenses are paid to

The Second Summer.

Many mothers believe, is the most precious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Old Branden Eagle Brand Condensed Milk do not so readily

date, and the pastor's salary is in advance of last year. A few Sabbaths ago the pastor asked for enough to pay the winter's coal bill—\$35—and it was immediately raised. Two weeks later the gas bill was paid in the same way. They say, "We expect to pay all our bills this year." "Where there's a will, there's a way."

Winslow's Mills.—Oct. 17, 8 were baptized and received to full membership, making thirty additions at this point during the present pastorate. Large congregations, a prosperous Sunday-school, and a vigorous League, with a harmonious and active Ladies' Aid Society, give promise of even greater growth. W. W. O.

Vermont Conference.

St. Albans District.

Moretown and Duxbury.—Rev. S. C. Vall and wife have just returned from a four weeks' carriage drive into New York State to visit his father, in his 82d year, a superannuated of the New York Conference. He found him feeble and ripening for the church triumphant. Revs. Putnam and Manning, of Montpelier Seminary, supplied Mr. Vall's pulpit very acceptably. At the third quarterly meeting the presiding elder delivered excellent sermons at both places to large and appreciative audiences. The gentlemen of Moretown have contributed funds to repair the parsonage, and the Ladies' Aid is painting it. Two persons have united with the church on trial, and one has been received by letter.

St. Albans Bay.—The pound party, Nov. 1, was a success. Fifty dollars' worth of substance was given by the people present. Mrs. Chester Collins presented the pastor with an envelope containing \$23 which she had collected.

Morrisville.—The first week of Evangelist Whittier's work in the union meetings has resulted in forty persons expressing a desire to follow Christ. A second week will witness a day of fasting and prayer, home morning prayer-meetings under direction of appointed leaders, morning services in churches conducted by pastors, afternoon and evening union services. Business men have responded to a request, and all business will be suspended Thursday from 2:30 to 4:30 and at 7 P. M. The Sunday services are preceded by prayer-meetings, and following the morning service a young people's meeting at the noon hour is held instead of the Sunday-school. A praise-meeting precedes the evening services. The old-fashioned, earnest, protracted meeting seems to flourish as of old. A few days' work, of two or ten, is not enough to draw the minds of men from the world to Christ Jesus our Lord, or to bring the church to fully prepare the way of the Lord.

Swanton.—The Conference Church Extension Society has given \$100, and loaned \$1,000 without interest, to the society at Swanton, to aid in church building. A better edifice than the one burned is being erected.

West Swanton.—Rev. W. P. Stanley has commenced a series of week-night meetings.

St. Albans.—Mrs. Sarah M. Fletcher, widow of the late Rev. Mr. Fletcher, of Northern New York Conference, suddenly passed away some time in the night of Nov. 13. She was found dead by the side of her daughter in the morning. Her death was caused by a complication of asthma and heart difficulty.

South Franklin.—The Preschers' Meeting, held Nov. 18 and 19, was one of interest and profit. Fifteen ministers were present. The first exercise was in charge of Rev. C. S. Nutter, of St. Albans—an illustrated praise service which was very instructive. Tuesday morning, W. P. Stanley led a prayer-meeting. After a business session, R. J. Chrystie spoke on "How to Stimulate Young People in Intellectual Effort." He was followed by others who presented ideas upon the subject. The Sunday evening service was discussed in five-minute speeches. A variety of opinion showed that these services must be governed by adaptation to time, place and occasion. M. S. Eddy read a sketch, which was followed by remarks from others. Mudge's "Growth in Holiness" was reviewed by A. W. C. Anderson and D. U. Fletcher in papers which gave evidence of careful reading and study. In the evening Rev. A. Webster preached an excellent sermon. The meeting was largely attended by the church people in the vicinity, and dinner and supper were served at the church, making a social and pleasant occasion for all. Good was done. The next meeting will be held at **Milton**.

Milton.—Rev. G. L. Story, of Bakersfield, is in town, attending his father, who is ill. A harvest concert was recently given at the Methodist Church. There was a large attendance, and the parts were well rendered.

Isla La Motte.—The members of the Ladies' Aid Society have been busy during the summer, piecing, quilts and fixing filling for carpet rugs, and making silk draperies. The funds raised by these means go to repair the church building. Nearly all the lady boarders from the city have bought some of the beautiful rugs.

Essex.—Mrs. William Arms, the mother of Mrs. C. P. Taplin, has departed to her rest. She had been living with her daughter. Her remains were taken to Richford for burial. Rev. R. L. Nanton officiated at the services.

Personal.—I have received a line from Rev. and Mrs. C. P. Taplin as late as Nov. 29. He has been sick, the illness commencing Nov. 17. He worked while ill, and this overwork caused him to be confined to his bed for two days. He has steadily improved since, but dared not go to his work the 24th. His mother-in-law died at his house the 19th. This combination of events is the probable occasion of confusion in reports. Mr. and Mrs. Taplin are very grateful for neighborly help in time of need.

West Berkshire.—An interesting lecture by Rev. R. L. Nanton was recently enjoyed by the Epworth League.

Montpelier District.

Woodstock.—At the quarterly meeting held Nov. 3, 9 were baptized, 4 received on probation, and 14 received in full—9 from probation and 5 by letter. All departments of the work are prosperous. The social meetings are better attended and more spiritual than usual. The pastor, Rev. J. D. Beaman, has been taking a short though well-earned vacation in New York State.

Ludlow.—The church at Ludlow, which has been undergoing repairs for some time, will be re-opened, Dec. 1. The presiding elder will preach the dedicatory sermon. Rev. A. E. At-

(Continued on Page 12.)

THE North American Review

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The Conferences.

(Continued from Page 11.)

water, the pastor, is doing excellent service. Much credit is due the pastor for the successful completion of the repairs.

Wilmington.—Rev. A. J. Hough, of Brattleboro, opened the lecture course in the Methodist church of Wilmington, Nov. 11, by giving his inimitable lecture on "The Country Parson." Among the lecturers in the course not yet given are the names of Rev. R. E. Bisbee, of Newburyport, Mass., on "Soul Architecture;" Hon. Frank Plumley, of Northfield, Vt., on "Temperance;" and Rev. A. H. Webb, of Montpelier, with the subject, "The Folks across the Sea." Rev. S. P. Fairbanks, the pastor, has been deeply afflicted in the loss of his only sister, Mrs. Underwood, of Chicopee, Mass.

Northfield.—The village of Gouldsville is to have a church in the near future. The services in the past have been held in the school-house, which has been found entirely inadequate for the congregation. A subscription has been raised, which, with the help of the Church Extension Society recommended by the Conference Board of Church Extension, will insure the erection of a chapel in the near future. The lot has been purchased, and as soon as possible the building will be erected. The pastor, Rev. L. P. Tucker, is not allowing his previous reputation as an earnest worker to suffer by any lack of energy put forth to win success on his present charge.

Wilmington and Whittingham.—Last year Rev. R. C. T. McKensie, the pastor at Wilmington, opened a preaching service at Whittingham. The congregation has increased, a Sunday-school has been organized, and a subscription has been started for the erection of a chapel. The work is prospering under his leadership. The problem at this place seems to be a peculiar one under the circumstances. Thoughtful men who have the interests of this out-appointment at heart feel that if the present pastor could but remain with them another year, the work would be so established as to become a permanent and successful organization. But just here one of the beauties of a time limit that applies not to a majority of the ministers, but to a few exceptional cases, is manifested. Mr. McKensie, who is the only man on Montpelier District serving his fifth year, must leave next spring by expiration of time. Some of the common people who, it may be, are not able to look as deeply into the question as some others, feel a little inclined to ask: "What particular value is there to a rule which in its practical working applies on the average to only one man in twenty-five of those who are supposed to come under it, and this one man to whom it does apply forming in many instances what ought to be for the time being an exception to any rule of the itinerancy?" Some of the Wilmington charge feel inclined to say, "Appoint the pastor year by year, and let the pastor and church and the powers that be decide when these relations shall be terminated."

Thetford Centre.—Recently an Old People's day was observed. A service was held specially for the old people, who were given seats upon the platform and in the altar. The sermon was for those veterans who because of feebleness and age could not always be present at the church. It was an enjoyable day.

White River Junction.—Rev. Andrew Gillies, the pastor, is very popular with the people at White River Junction. The largest audiences in the history of the church attend upon his preaching. Much good is being accomplished.

Gaysville.—Rev. Lewis N. Moody has been appointed for the balance of the year to supply this charge left vacant by the transfer of Rev. F. H. Roberts to North Minnesota Conference. L. L.

New England Conference.

Boston Preachers' Meeting.—John G. Woolley addressed the Meeting most vigorously upon "Focalized Christianity." It was an impassioned plea, brilliantly and epigrammatically uttered, for decisive and continued resistance to the saloon. Col. Bain of Kentucky was introduced and commended Mr. Woolley's address.

Dr. Marcus D. Buell, Dean of the Boston University School of Theology, preached a sermon before the Meeting from the text, Isa. 29: 7: "Thy rod and thy staff they comfort me." Dr. Buell said the rod of the shepherd with its crook was for feeding the sheep, and the staff, or "club," for their defence. With this as preface, he announced as his theme, "The Shepherd's Club." For the defence of the Gospel we are to battle. The absence of men from the churches was noted; and the means of calling them back, said the preacher, is to reason, not exhort. In this work of Christian apologetics four things are necessary: Courage, knowledge, discrimination, and strategy. Higher criticism need not frighten us. It is but a method of Bible study. It is concerned mostly with the dates and authorship of certain books, chiefly the Pentateuch and Isaiah. The Bible makes us "wise unto salvation." Methodists with their experience occupy a vantage-ground. That in the Bible which leads to God is inspired, and that is our test of inspiration. The large audience expressed highest appreciation of the sermon and gratitude to the preacher.

Next Monday the semi-centennial of the Preachers' Meeting will be appropriately observed.

Boston South District.

Boston, Bromfield St.—Tuesday evening, Nov. 26, the home of Dr. L. B. Bates in East Boston opened its hospitable doors to a large company of affectionate friends, who called to congratulate their pastor on having reached his 66th birthday. Among the gifts received was a mahogany dining chair, a silver cup and saucer, an engraving of the Lord's Prayer on white silk, a heavy centre table and jardiniere, a wedding cake from friends in Lynn, two silver spoons and three large bouquets containing 80 blooms each. On leaving the house each guest was presented with a fine half-tone likeness of Dr. Bates, bearing the greeting: "A bountiful harvest, a cheerful Christmas, and a happy New Year to you."

Boston, Forest Hills.—This young church—not yet two months old—is having a vigorous life under the faithful ministrations of Rev. Benjamin Rist. The Sunday-school last Sabbath

There is solid merit in Brown's Brounchial Trochases. They have stood the test of many years, and are still popular with public speakers and singers, who derive great benefit in using them, and have come to know their value for affections of the throat.

had over sixty present, and at the preaching service there was an attendance of seventy-five.

Webster.—Special services have been recently held, with gratifying results. Several seekers have been at the altar, and the church has been generally quickened. The pastor, Rev. G. H. Cheney, was assisted by Evangelist H. N. Brown, of Norwich, Conn., whose Scriptural and eloquent sermons were well received by the people. All departments of the church are running prosperously. An Epworth League of forty-five members has been formed, and is named the Corbin Chapter. A Junior League, also recently organized, is in a flourishing condition. The W. F. M. S. recently held a "free-will offering" gathering at the home of the president, Mrs. Cyrus Spaulding. The house was filled, and the offerings amounted to \$40. The towns of Webster, Oxford and Auburn have honored themselves by electing Mr. Cyrus Spaulding, the beloved treasurer of the church, as representative to General Court.

South Walpole.—Rev. S. H. Noon and family have recently received assurances in a very pleasant and practical way of the esteem in which their parishioners hold them. The parsonage was invaded a few evenings ago by a large company of the church people, who left plentiful supplies of provisions for the cupboard and a good sum of money for the preacher's purse.

Worcester, Trinity.—Rev. R. F. Holway affords another exception of the alleged rule that minister's boys are universally bad, for his preacher boy from Maine has just been visiting him, and another son is one of the assistants in the local Y. M. C. A. After all, the rule, so called, has many more exceptions than conformants. One of the amenities that go to make life worth living took place Nov. 21, when the girls of Mrs. Lucie F. Harrison's Sunday-school class called at her home, and, after a pleasant evening, left as a tribute of their esteem a beautiful roll-top desk.

Twenty-five years ago this winter the vestries of Trinity Church were opened for service. The Ladies' Social Circle of this church will celebrate this silver anniversary, Thursday, Dec. 5, with a "Festival of Holidays" and turkey supper. During these twenty-five years this society has raised over \$16,000, which has mostly been paid on the debt of the church. They have sent out a letter and little envelope to its members and friends, asking for a silver offering to help in their work. If any who should have received these have failed to do so, the president, Mrs. S. C. Legg, begs their pardon and hopes they will feel free to send just the same.

Webster Square.—The regular supper of the Ladies' Social Circle was held on the 21st, and, as usual, was generously attended. The good that women do is immeasurable. It is doubtful whether we could run any of our churches without them; yet they patiently, enthusiastically work on with no voice in the management of what they have rendered possible.

Corral St.—On the 17th, the fifth anniversary of the establishment of the Epworth League here was celebrated. Where all work together so devotedly, nothing but success can follow. There were many participants, and all were entertaining. The pastor, Mr. H. P. Rankin, especially laid stress on the value of the organization and urged all to join it. If all our young people could only see the possibilities of this work, they would go in with one accord.

On Nov. 24, Pastor Rankin had a parents' service, and it was a very successful one. More money was turned into the collection-box than on any former Sunday in many a month. It is his purpose to keep up these extra services at regular intervals. The duties of parents to children is a subject that cannot be too carefully considered. On Friday evening, Nov. 29, there was a union love-feast in this place.

Laurel St.—At the time this is in print the good women of Laurel St. will be in the midst of their Rainbow Fair. Let us hope that the attendance in Washburn Hall will be large and generous, for it does take so much time and patience to run a fair.

Swedish.—At the Quinsigamond Church, Pastor Whyman is making himself a school-master as well as a preacher, and every Saturday night meets a large class of young people for instruction. In this line he follows in the way of Mr. Eklund of happy memory. Mr. Whyman spoke in Lowell, a week ago, on the power of song—a subject that is sure of excellent treatment in his hands.

Millbury.—The M. E. edifice in this village is to undergo long-needed repairs. There will be new windows and electric lights and other improvements to match the progress of the day. This is the home church of Bishop Mallalieu, and the family name is still preserved in the town and church. Pastor Wignall opened the festival to celebrate the introduction of water into Millbury, the 16th inst., by saying grace.

Spencer.—The M. E. Church is to have a bell, a good one, given by the heirs of the late Isaac Prouty, who, in his life, had expressed the purpose of remembering the church in this way. Christian fellowship in Spencer took a long step forward on Thanksgiving Day, when all Protestant denominations gathered in the Universalist church for worship.

Thanksgiving.—All the M. E. Churches of Worcester united in a service at Trinity. Short addresses were made by the several pastors.

Boston North District.

Natick.—The pastor, Rev. D. H. Ela, D. D., gave his people a talk on Rev. Charles Wesley, the Psalmist of Methodism, last Sunday evening, the choir illustrating with the singing of several of Wesley's choicest hymns. The service was much enjoyed by the congregation.

Central Church, Lowell.—The revival services under the leadership of Evangelist William Park and wife closed Sunday evening, Nov. 10, after having been in progress three weeks. About sixty seekers have been at the altar, and nearly all have given some evidence of conversion. The pastor, Rev. C. M. Hall, writes: "Mr. and Mrs. Park are excellent Christian workers. They are thoroughly trustworthy. Their preaching is sound, solid and sensible. They make no attempt to usurp the pastor's place, but work beautifully in harmony with him. They go from here to Central Church, Chicopee." The work of Lowell Central prospers. A deep spiritual interest pervades the church. Rev. Luther Freeman, of Waltham, captured the people in behalf of Waltham Church, and took away subscriptions amounting to \$100. All the benevolences of the church are coming on grandly.

East Pepperell.—Our church in this place is greatly afflicted in the sudden death of one of its most honored and useful members, Mr. Hewett O. Winslow. He was one of the leading

(Continued on Page 14.)

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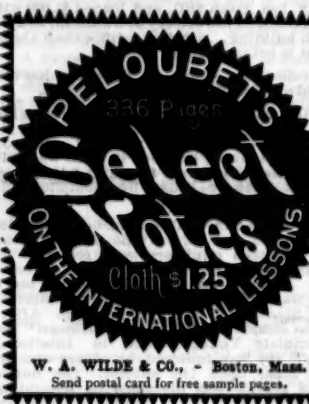
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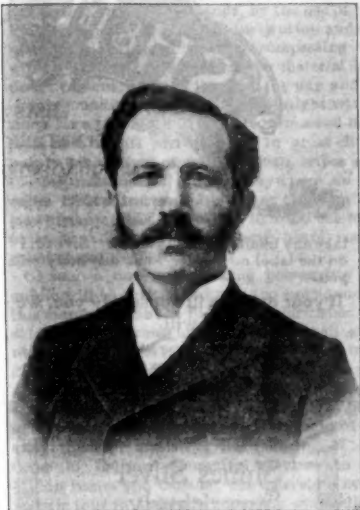
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Remodeled Methodist Episcopal Church, South Framingham, Mass.

THIS church was rededicated on Sunday, Nov. 10. The services were in charge of the pastor, Rev. Alfred Woods. In the morning Rev. Dr. Eaton, presiding elder of the district, preached from the text: "Forgetting those things which are behind and reaching forth unto those things which are before." In the afternoon Rev. Dr. Frederick Woods preached from the text: "Then shall the righteous shine



Rev. Alfred Woods.

Rev. Alfred Woods was born in St. John's, Newfoundland, August 18, 1847, where he was educated and graduated from St. John's Wesleyan College, class of 1865. He came to Boston shortly after the civil war ended, and united with what is now the People's Temple, filling important positions there. In 1876 he commenced to study for the ministry. In 1881 he was ordained as a deacon, in Worcester, and two years later an elder in Boston. His first pastorate was at Grantville, where he went again after pastorates at West Springfield and South Hampton, then went to East Pepperell, and from there to South Framingham in April of last year. Mr. Woods has had the pleasure and reward of his labors, since coming to South Framingham, of seeing his church take on a healthy growth and advancement in all departments.

forth as the sun in the kingdom of their Father." The preacher of the evening was Rev. Dr. D. H. Ela, whose subject was: "The gates of hell shall not prevail against the church." The present flourishing and influential church

have been: Revs. Cary, Mansfield, Gill, Merrill, Sloper, Emerson, Gill, Hoyt, Full, Sanderson, Hull, Virgin, and Woods, the present pastor. During Mr. Mansfield's pastorate the Kennedy property in Irving Square was purchased, and a chapel erected thereon in 1884. This was used until July last, when the needs of the growing society became so much greater that it was resolved to enlarge and improve the chapel, the result being the handsome, commodious structure dedicated Nov. 10.

This building is practically a new church, the alterations being so extensive. The chapel was moved forward from its original site to a point nearer the street line, the entire structure raised ten feet, and a large, light vestry, provided with class-rooms, parlor and kitchen, constructed on the street level with front entrance, in the place of the former basement vestry. An addition was also built at the rear, and a tower seventy feet high surmounted with a handsome gilded weather vane, erected. The valuable stained-glass window was removed from its location back of the organ to a more prominent position in the base of the tower, at the entrance to the auditorium. The entire interior of the church has been renovated and refurnished, and a much larger furnace has been put in and was in working order for the first time on Sunday. Altogether the society has as desirable a home as can be found in any town the size of Framingham. The cost of the work has been upwards of \$3,500.

Methodist Social Union.

THE Boston Social Union assembled at Odd Fellows' Hall on Monday, Nov. 25, at 4.30 P. M. Notwithstanding the storm, the attendance was quite large. The company sat down to dinner at 5.30. The president, Everett O. Fisk, called on Rev. John Galbraith to invoke the divine blessing. At the close of the repast a hymn was sung and prayer was offered by Rev. Dr. Sherman. The president then drew attention to a few items of business. Three new members were received by unanimous vote. On motion of Dr. Miles, a nominating committee of five was appointed by the chair to report at the next — the annual — meeting.

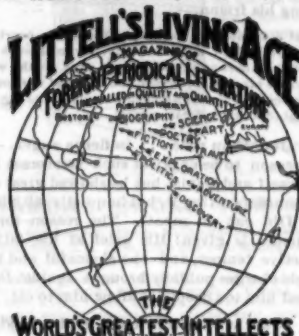
At the close of the business the president spoke briefly but felicitously, and introduced as the first speaker Rev. D. N. Beach, of Cambridge, who had for his theme, "The New Civics." The new was, he thought, also the old, being found in the old Anglo-Saxon tun or town on the Baltic. In developing his theme the speaker dwelt, by request, mostly on the Cambridge idea, or, as he preferred to call it, the Cambridge Ideal. The ideal was a reformed city government. Ten years ago the people of that university town suppressed the liquor traffic, and have kept it

Ruggles St. Baptist Church, in a very earnest and effective address on "The Church of the New Era," of which the speaker's own church is an example. The church of the new era follows the example of Christ in ministering to the bodies as well as to the souls of men — aiding the poor, visiting, caring for and healing the sick. The church of the new era is to minister rather than to be ministered unto. It directs its efforts to the personality and adjusts its methods to the condition of the modern city. The work in it goes on all the week, and the endeavor is to rectify the home as well as to get the people to church. Mr. Burr had many helpful suggestions along the line of the all-service church.

The last speaker was the brilliant after-dinner talker, Rev. Dr. J. S. Brockbridge, of New York. He had his usual freedom, and kept the audience in perfect humor by perpetual flashes of wit and apt hits in all directions. He had as a kind of central theme, about which was the incessant play of wit, "The Superior Advantages of Our Own Era." The audience was evidently in cordial agreement with the speaker. S.

It is not generally known that Mr. Frank R. Stockton is a writer as well as her famous husband. She has written in the forthcoming volume of *The Youth's Companion* a delightfully humorous paper on her first experience as a housekeeper. Mrs. Harriet Prescott Spofford has written another article on the same subject.

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FOURTH QUARTER. LESSON XI.

Sunday, December 15.

1 Sam. 20: 1-42.

Rev. W. O. Holway, U. S. N.

DAVID AND JONATHAN.

I. Preliminary.

1. Golden Text: *There is a friend that sticketh closer than a brother.*—Prov. 18: 24.

2. Date: B. C. 1032.

3. Place: Gibeath, four miles north of Jerusalem, Saul's residence.

4. Connection: David appointed Saul's armor-bearer; Jonathan's love for David, and the mutual covenant between them, Jonathan clothing David with his own garments, including sword, bow and girdle; David "behaves himself wisely;" Saul's love for David turns to jealousy when he hears the maidens sing, "Saul hath slain his thousands, and David his ten thousands;" Saul's fits of melancholy return; he tries to kill David, and the latter flees from his presence; he appoints David to an army command; then he plots against his life; Saul's daughter Merab, promised to David for slaying Goliath, is given to another; his second daughter Michal becomes enamored of David; Saul requires as her dowry the slaughter of a hundred Philistines; David kills two hundred and Saul is compelled to make him his son-in-law; Jonathan remonstrates with his father concerning his determination to kill David; a brief reconciliation follows; David's exploits in a new war with the Philistines again provoke the fury of Saul, who nearly slays him to the wall with his spear for the second time; David flees to his house; Saul sets a watch about it; Michal lets him down out of a window and David flees to Ramah to Samuel.

5. Home Readings: Monday—1 Sam. 20: 1-42. Tuesday—1 Sam. 20: 1-4. Wednesday—1 Sam. 20: 1-7. Thursday—1 Sam. 20: 1-10. Friday—1 Sam. 20: 11-23. Saturday—1 Sam. 20: 24-31. Sunday—2 Sam. 1: 17-27.

II. Introductory.

Saul's fierce jealousy of David had again driven the latter from court, and he had taken refuge with Samuel at Ramah in the school of the prophets. Thither Saul followed him with deadly purpose, after sending thrice, but in vain, messengers to apprehend him. The prophetic affluents fell upon them, and their king after them. Into such an excitement was Saul thrown, listening to the singing and music of the prophets with Samuel at their head, that he involuntarily joined in their chorus, and his frenzy rose to such a pitch that he tore off his mantle and fell down in a sort of stupor which lasted till the next day. David took advantage of this occurrence to hasten to Jonathan, who "loved him as his own soul," and confer with him as to what to do under the present circumstances. David was confident that Saul was bent on slaying him, and that he could not therefore with safety resume his attendance at court, particularly at the approaching festival of the new moon. Jonathan could not believe that his father, after the oath which he had taken (19: 7), intended any serious harm to his friend. It was finally arranged that Jonathan should test the king's intentions by his behavior at the festival. David would conceal himself, and not be present. If missed, Jonathan would excuse him on the fiction of his having gone to Bethlehem to attend an annual sacrifice "for all the family." Should Saul accept the excuse, David would feel sure of safety; if, on the other hand, the king should betray anger, then the young man would know that "evil was determined," and could seek another asylum. This arrangement was solemnly confirmed by Jonathan. The event proved that David's suspicions were well grounded. Saul was simply concealing his murderous intention; he had not renounced it. He expected David to return, and intended to take his life at this very feast of the new moon. David's absence from his place at the king's table on the first day of the festival was mentally excused by Saul as due to ceremonial uncleanness; but his non-appearance on the second day threw him into a fury. In vain Jonathan tried to apologise for his friend. His father charged him at once with treachery, and in the heat of his rage insulted his son's mother. He bade Jonathan send for David, "for he shall surely die." Jonathan's further remonstrance was answered by the threat of his father's spear, and he left the table in fierce anger. The next day he went forth to the cairn of Esel, where David lay concealed. Taking his bow and arrows, and a lad with him, he shot three arrows beyond the cairn, and shouted out such directions to his attendant as to convey to his friend the intelligence that he must flee for his life. Then he dismissed the lad to the city with his bow and arrows, and David came forth

from his hiding-place. They met with embraces and tears, and then parted, only to meet once again afterward in a brief interview.

III. Expository.

32, 33. Jonathan answered Saul.—The king was bent on slaying David. The absence of the latter from the royal table at the feast of the new moon led Saul to inquire of Jonathan where he was; and when Jonathan attempted to excuse David by the evasion agreed upon, the king's rage was poured out upon his son, whom he taunted for his friendship with David, and insulted by vilifying his (Jonathan's) mother. He roughly told Jonathan that his succession to the kingdom would never be established so long as the son of Jesse lived, and bade him send for him that he might put him to death. What hath he done?—The son, overlooking the personal insult, still remonstrates with his angry father. Saul cast a javelin (R.V., "his spear") at him—threatened him savagely with his spear, as he had David twice before. He seems to have used his spear as a sort of sceptre, and to have kept it always near him, even when he ate or slept. Whereby Jonathan knew, etc.—He could no longer excuse his father's violence towards David on the score of temporary frenzy. He realized that Saul was deliberately bent on slaying his friend.

What a scene to enact before his whole court on a solemn feast-day! and what impolicy, with such dangerous neighbors as the Philistines ever on the watch, to alienate his own heroic son and his chief warrior, and lay the seeds of disunion among his subjects at the same moment (Speaker's Commentary).

34. Jonathan rose . . . in fierce anger.—He had reason to be angry at such treatment both of himself and David, but he showed great control in not resenting it, but in quietly withdrawing. Did eat no meat.—The reason for his abstinence is given: His grief at his father's vindictive temper, and the shameful and treasonable charges publicly brought against David affected him too deeply to allow him to eat.

35. Jonathan went into the field.—A signal and time had been agreed upon between the friends: David was to conceal himself behind a heap of stones, and Jonathan was to shoot three arrows towards it; if he shot beyond the heap, David was to understand that Saul's purpose was deadly, and he was to flee for safety; if the arrows fell short of the heap, they would signify there was no danger. A little lad with him—who would have no suspicion of any significance in Jonathan's acts.

The place of meeting was the stone Esel, well known in the neighborhood of Saul's residence. The stone was evidently named Esel ("departure," "separation") from the memory of this parting of the two friends from each other at this place. The name is therefore given in this passage by way of anticipation (Hackett).

36, 37. Run find out (R. V. omits "out") the arrows.—The lad was sent out ahead and the arrows shot beyond him, in order that Jonathan might shoot to him with a voice loud enough for David to hear. When the lad was come to the place—beyond the heap, and therefore beyond where David lay concealed. Is not the arrow beyond thee?—"That word 'beyond' David knew the meaning of better than the lad" (Henry).

Jonathan uses a question instead of direct discourse (as in verses 30-32) in order more certainly to make the boy believe that he was merely practicing at a mark. While in verses 36-37 this procedure is summarily described of three arrows, the account here is of one. The difference is not to be explained by the supposition that Jonathan shortened the affair and shot only once because there was danger in delay, for the shooting of three arrows was a principal point in the argument, and if there had been such need of haste, the following parting scene could not have taken place. Rather we must suppose that Jonathan did as with each of the three. Either Jonathan shot the arrows one right after another, or he thrice repeated it (Lange).

38-40. Make speed, haste, stay not—a direction which seemed perfectly natural to the boy and which he obeyed; and which had a meaning also for David. Kell suggests that the words were addressed to the lad "that he might not see David, who was somewhere near." Gave his artillery (R. V., "weapons") unto the lad.—"Artillery" is old English for "archery," coming from the Latin *artilleria* and the French *artillerie* (which means archery). Jamieson notes that "the term is still used in England, in the designation of the 'Artillery Company of London,' the association of archers, though they have long disused bows and arrows." Go carry them to the city—getting rid of the boy that he might see David.

41. David rose out of a place towards the south—more exactly, "from the side of the south." He was probably concealed on the southern side of the cairn. The Septuagint reads: "from beside the heap of stones." Fell on his face . . . bowed himself—the royal salute to his princely friend. Kissed one another.—The world has known but few such friendships. Wept—at the necessity of parting, and the reason which separated them—the injustice and violence of the king. Until David exceeded.—The violence of his grief overcame him; he "broke down," as we say.

There is not, in the Old Testament, a more affecting scene than this. These two young, brave, noble hearts, bound by a love more strong than death, and conscious that the shadow of death rested upon

them, poured out their hearts, each upon the other's neck. Love, glorious and beautiful, pure as the light of the morning, unstained by earthliness, defiant of chance or change, of time or the grave! How radiantly, oh, with what surpassing splendor, it stands out against the darkness and violence of Saul's gloomy reign, like the morning star between rifted clouds! This was David's dark hour, and the love of his friend his only earthly comfort. But when the favour passed through that night "dark with more clouds than tempests are"—that night in which he was betrayed—the traitor's kiss was the only kiss he received. So that not even the sorrow of David was like unto his sorrow (Hanna).

42. Go in peace.—The interview must end. It was dangerous to continue it. Jonathan dismisses David to exile, only recalling at the last the compact they had made "in the name of the Lord." Once again in the wilderness of Ziff, they met for a brief interview (1 Sam. 23: 16-18), and again renewed their covenant. He arose and departed.—He took no stand, excited no revolt, on the ground of his having been anointed as Saul's successor. Jonathan went into the city—to take up again his filial and patriotic duties.

The covenant of friendship which Jonathan had made with David (chap. 18: 1, sq.) was a covenant *in the Lord* (chap. 23: 18). It was therefore not a friendship which rested merely on mutual good feeling, but was based on a recognised common union of heart with the living God. Jonathan's heart clung in firm faith and trust to the Lord; this was the root of his heroic courage and his victorious prowess (comp. chap. 14: 6); this fresh power of faith, which elevated and sanctified his whole being, won him David's regard and love. David's whole life-course showed Jonathan the direct wonderful gracious leading of the Lord to which he humbly submitted himself. The two hearts were one in looking to and hoping in the living God, in humble obedience to His holy will. This was the foundation of their communion of love and life in the Lord (Erdmann).

IV. Inferential.

1. Even at sacred festivals the most malign passions may be harbored.
2. No man can foretell what he will say or do in the heat of passion.
3. "A friend is born for adversity."
4. A true friend will defend the absent one at whatever personal risk.
5. Under great provocation the meekest cannot sometimes refrain from anger; but they show their meekness by controlling it and retreating.
6. The dearest friends are often compelled to painful separations.
7. "Thrice blest whose lives are faithful prayers, Whose love in higher love endures."

V. Illustrative.

1. This tender and beautiful affection between Jonathan and David has a parallel in the intimate love between Christ and John, that disciple whom Jesus loved. Even the names of these two beloved ones will yield us a rich hint of divine affection. Jonathan—Jehonathan—"Jehovah freely gave;" and John—Jehonathan—"Jehovah kindly gave." Notice that in the Old Testament case the emphasis is laid upon Jonathan's love for David; but in the New Testament the emphasis is on Jesus' love for John. So Jonathan, being the king's son, seems a type of Christ, the Son of the great King (Hanna).

2. The history of sin in Saul's inner lifeshows a steady and rapid progress in evil after it had gained footing and mastery in his heart. When a man once gives place to passion in his soul, he comes more and more into its power, and is at last completely ruled by it, and driven even more violently on from sin to sin. "He that doeth sin is the slave of sin." Jealousy, which, in a heart that has lost God's love and honor as its centre, is born of selfishness (wanting all love, honor, joy, for itself alone), has always for its companion envy of the successes, the honor and the good fortune of others. From envy come gradually hatred and enmity, and then, by hidden or by open ways, murder—"He who hateth his brother is a murderer." Parallel to the example of Saul are those of Cain and Joseph's brothers (Erdmann).

3. Jonathan stands in shadow behind, yet between, Saul his father and David his friend. A keen scrutiny of history reveals the fact that the conspicuous personage is not always the most potent. Warwick, the king-maker, with his princely gifts and his almost royal consort, wielded dominion which the Henrys and Edwards, who furnished heads upon which to display the mere symbols of power, were glad to solicit. More than any other Scripture character Jonathan was the king-maker. Jonathan humanly created Saul and David kings. He was the willing yet inconspicuous link which joined the two thrones—the gold between the jewels. Possessing Saul's physical characteristics, his military skill and prowess, combined with David's enthusiasm and devotion, in many traits he eclipsed both. Whatever of stability, or dignity, or breadth there was in Saul's kingdom was a praise to his son who projected and won the battle which really established it. Whatever of splendor there was in David's reign, whether of arms, or wealth, or religious fervor, sheds a

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lustre upon him who gave David his sceptre, axe, who, by a sublime and unparalleled preferment, placed his beloved friend in his own hereditary and royal seat. There are two characteristics which belong to so rare a man in a supreme degree; I will call them courage and magnanimity (W. A. Bartlett).

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Standish of Standish: A Story of the Pilgrims. By Jane Goodwin Austin. With Photographic Illustrations from Designs by Frank T. Merrill. Two volumes, in a box. Boston: Houghton, Mifflin & Co. Price, \$5.

In this re-issue of Mrs. Austin's story, with abundant illustrations, we have an admirable holiday gift-book. The volumes are neatly bound and printed on good paper with fair type. The illustrations present to the eye a running commentary on the text. The story affords a marvelous picture of Pilgrim life and manners, and brings back to us surprisingly the conditions of two hundred and fifty years ago; for, though given in the form of fiction, the story is realistic, being true to the facts of actual history. The whole makes not only an interesting novel, but unfolds to the reader a sort of colonial panorama.

The Story of the Other Wise Man. By Henry Van Dyke. Illustrated. New York: Harper & Brothers. Price, \$2.50.

Of the many books prepared for the holidays hardly any one can be more attractive than Dr. Van Dyke's exquisite tale of "The Other Wise Man," who followed at a distance the three in the search for the new-born King. Our interest has been centered on the three who found Him in the manger. We had forgotten that there was another who came too late to recognize Him in the cradle, and yet was in Jerusalem to see Him die upon the cross for mankind. And yet the latter, who witnessed His death and resurrection, found the diviner Christ.

Artaban, the later pilgrim, had his home in Ecbatana, amid the mountains of Persia. A Magian priest, familiar with the sacred books of that ancient faith, he had read of Sooths, the victorious one of the Avesta, of Balaam, the Chaldean, and of the brilliant to arise in Jacob. The knowledge on which the three Wise Men had started for Bethlehem he possessed, but he

did not start with them. The movement of the three reacted on the fourth, and, selling his possessions, he purchased a sapphire, a ruby, and a pearl, to offer the new King when found. Setting out to meet the three in Babylon, he was doomed to travel in the rear. In aid of the sick and sorrowing, he was delayed and obliged to part with his jewels. He reached Bethlehem only in time to follow the flight into Egypt. After spending thirty-three years in the search for the divine One, he enters Jerusalem on the day of the crucifixion in time to hear: "Inasmuch as ye did it unto one of the least of these, ye did it to Me." This beautiful story is a golden parable, radiant with inner light, and charged with lessons of divine charity and far-reaching wisdom.

From the Black Sea through Persia and India. By Edwin Lord Weeks. New York: Harper & Brothers. Price, \$3.50.

We have here a travel and art book combined. The author is also an artist, and has illustrated his book by 150 of his own pictures. He traveled on purpose to write and illustrate his writing. From his starting-point at Trebizond on the Black Sea, he sends out a stream of illustrations of rare value along one of the oldest caravan routes in the world. The pictures alone are worth the price of the volume. He paints the scenery and the people; the mountain and desert; the terrible passes of the mountain ranges and the burning plains of India. With this book in hand we realize, by text and illustration, the characteristics of that Oriental world. To turn over the pages of this great book is next thing to seeing the objects set forth in them.

Steps of Various Quills. By W. D. Howells. Illustrated by Howard Pyle. New York: Harper & Brothers. Uncut edges. Price, \$2.50.

This volume, elegantly prepared for the holidays, contains forty odd of the author's brief poems, mere flecks of song, tossed forth amid the heat of the race and touching lightly the wide range of human thought, feeling and destiny. Though brief, they are expressive—the record of one who observes, meditates and speculates—and contain a sort of proverbial philosophy. What he elsewhere tells out in lengthened story is here reduced to a point, a mere electric touch. Brevity and pith combine to make the little collection attractive, especially to the spare-minute reader.

Inspired through Suffering. By Rev. David O. Mearns, D. D. New York: Fleming H. Revell & Company. Price, 75 cents.

In this volume Dr. Mearns has given us a book of courage, inspiration and help. There is to be struggle, but there may be victory; the race and the battle are ahead, but also the "well-done" and the crown of glory. It is a word of comfort for those struggling and burdened. The author writes with vigor and spiritual insight, and the book cannot fail to bring help to the reader in the midst of the temptations of this life.

Rambles in Japan, the Land of the Rising Sun. By H. D. Freeman, D. D. With index, map, and 48 illustrations. New York: F. H. Revell Co.

This is a book of more than usual interest. The author is an experienced traveler in Oriental lands, understanding both how to observe and to record his observations in an attractive form. In Japan he had peculiar advantages. His daughter had long been a missionary in the island, and rendered her father invaluable service as a guide on his journey. The book contains graphic descriptions of the various places he visited and of the manners and customs of the people. He had an eye especially to the Church Missions; and, as a naturalist of rare ability, he writes luminously of the flora and fauna. The book is at once entertaining and instructive.

This Goodly Frame the Earth. By Francis Tiffany. Boston: Houghton, Mifflin & Co. Price, \$1.50.

This delightful volume contains "stray impressions of scenes, incidents and persons in a journey touching Japan, China, Egypt, Palestine and Greece." The field is broad; the touch of the writer is at once graceful and expressive. The book is a bird's-eye view of the more interesting parts of the Eastern world. In a genial and fruitful way he touches points and persons of main interest along his route. No single traveler can tell us all about the great world in which we live. A thousand have written of these ancient routes; and yet, as seen through Mr. Tiffany's eyes, the Old World is ever new.

The Men of the Moss-Hags. By S. R. Crockett. New York: Macmillan & Co. Price, \$1.50.

The period of the Covenanters, within which Mr. Crockett's story falls, was the heroic age of modern Scotland. There was iron in the blood of those men; they dared to venture all in the struggle between the old and new order. The valor and daring and reckless exposure of life displayed by them arrested the attention and won the applause of the world. In the intensity which dares to venture life for an opinion, the dramatist and novelist find material for their art. Sir Walter Scott did not fail to draw from this source; and Mr. Crockett turns back, for the material of his story, to that death-grapple between the old ideas and the new. The scene of the story is laid in the borders of the Highlands in the vicinity of Aberdeen. The hero, who tells his own tale, is William Gordon, of Earlstown. At first he was an obscure figure, but came at length to occupy a chief place in

(Continued on Page 18.)

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It has compass C to G, 55 notes, and pedals compass C to C, 35 notes, with 530 pipes. Height, 18 feet, 9 inches; width, 18 feet, 4 inches; depth, 9 feet. Also about 50 black walnut upholstered spring seat pews 15 feet long. For full information apply to

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contains Oxygen and Nitrogen—the former greatly in excess—ozone, and is very soluble in water. Heat liberates it; it is taken into the lungs by inhalation, absorbed by the blood, which it purifies and so goes directly to the seat of all diseases.

It has been in use for more than twenty-five years; thousands of patients have been treated; and over one thousand physicians have used it and recommend it—a very significant fact. Send for our 200-page treatise. Sent free.

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Clara T.—Take our Ovarine, twice daily. Keep the bowels regular with Natrolithic Salts.

Rogers, New York.—For your nervous trouble take our Cerebrine, extract of the brain, three times daily on the tongue.

J. S. C., Albany.—Please print a remedy for reducing flesh.

Take Thyroidine, our extract of the thyroid gland, twice daily. Use Natrolithic Salts very freely.

Wilson, Balto.—Have a rash about my body; have suffered for two years. My mother suffers from melancholia, is very nervous and weak.

For yourself, our Thyroidine, extract of the thyroid gland, and Natrolithic Salts. Give your mother Cerebrine.

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CHURCH CARPETS

AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY. BOSTON.



Review of the Week.

Tuesday, November 26.

- Rivers in the West rising as a result of the rain; freight boats again running.
- A report that the Cubans have won a great battle.
- Minister Terrell secures the safety of all American missionaries under Turkish rule.
- Alaska's gold output for the current year estimated at \$3,000,000.
- A powder mill explosion in the island of Majorca; 71 people killed.

Wednesday, November 27.

- New York sympathizers with Cuba call upon Congress to act.
- Two postal clerks killed in a railroad wreck in New Mexico, and 17 persons injured.
- The Sultan continues to appoint to office anti-Christian fanatics.
- Republican leaders in Spain will demand autonomy for Cuba.
- The battleship "Maine" receives a silver service from Governor Cleeves, in behalf of the State of Maine.
- Cholera epidemic in Morocco.
- England offers to submit to arbitration her claim to the island of Trinidad.

Thursday, November 28.

- Death, in London, of Geo. E. Dobson, writer of many valuable works on natural history and science.
- The Sultan yields to the demand of the Powers with reference to the passage of additional guardships through the Dardanelles.
- Rev. J. G. Brown, a retired Baptist minister, burned to death in his house in Kensington, N. H.; he was 77 years old.
- Gen. Thomas Jordan, who fought in the Seminole war, in the Mexican war, in the Civil war (on the Confederate side), and who commanded the Cuban insurgents in 1895, dies in New York.
- The steamer "Galea," from New Orleans to Hamburg, puts into this harbor with her cargo of cotton on fire.
- Boston University law students must give up tobacco while in the building, or withdraw.
- Travel suspended in Chicago and telegraph and telephone service demoralized by the storm.
- Death, in this city, of Rev. Octavius B. Frothingham, eminent as a Unitarian clergyman, an author, and a free-thinker.
- Premier Berthelot announces that Madagascar is no longer a protectorate, but a French possession.

Friday, November 29.

- Thanksgiving generally observed, abroad as well as at home.
- Capt. Wiborg and other officers of the Danish steamer "Horea" arrested in Philadelphia on a charge of violating the neutrality laws.
- Wreck of the Brazilian cruiser "Uranus," and loss of her commander and five of the crew.
- Jabez S. Balfour, convicted of gigantic frauds in connection with land companies in England, sentenced to fourteen years in prison.

Saturday, November 30.

- Twelve miners killed by a cave-in near Brewsters, N. Y.
- Death of Count Taaffe, formerly prime minister of Austria.
- Camphor "cornered" by a London syndicate; the price goes up from five to ten cents a pound.
- Secretary Lamont again urges in his Report the three-battalion formation, and the necessity of strengthening coast defenses.
- Excitement in Utah over discoveries of rich gold fields.
- The Sultan reported to have disavowed all responsibility in case of a foreign naval demonstration.
- Mr. Reed declares for rigid economy in public expenditures.
- "H. H. Holmes," the murderer, denied a new trial, and sentenced to be hanged.
- Death, in Baltimore, of Bishop A. W. Wayman, senior Bishop of the African Methodist Episcopal Church.

Monday, December 2.

- Colombia, Ecuador and Peru select Spain to arbitrate their boundary differences.
- English missionaries killed by the Hovas in the capital of Madagascar on account of hostility against Europeans.
- An express train on the Delaware & Lackawanna near Syracuse, N. Y., wrecked by a switch opened by some miscreant; two killed, a dozen seriously injured.
- A report that Gomez's forces had been routed in Cuba and had fled to the mountains.
- The Secretary of the Navy, in his annual report, asks for two battleships and twelve torpedo boats.
- Bartholdi's statue of Lafayette and Washington shaking hands unveiled in Paris.
- Thousands of Armenians dying of starvation.
- Opening of the Fifty-fourth Congress.

As usual, the great art publishing house of L. Prang & Co. issue for the holidays an unsurpassed assortment of artistic publications. Of special excellence among their issues of water-color reproductions we note "The Old Farm at the Creek," by Louis K. Harlow—an exquisite bit of scenery bathed in a warm sunset glow. Smaller pictures are: "A Glimpse of Oxford" and "Full Harvest Moon." "Our English Poets" includes portraits of Tennyson, Browning, Wordsworth, Burns, Shakespeare, Byron, beautifully colored and mounted on stiff board ready for framing. "Jeannette" is a graceful girl standing in a waiting attitude.

Prang's "Poster Calendar" will be widely sought, especially by those who have the "poster" fad on the brain. It is certainly bright and cheery enough. The smaller calendars sent out by this house are marvels of artistic beauty. Among them are: "Flower Fairies" calendar; a "Watteau" calendar; a "Calendar of the Seasons," adorned with dainty child figures. Of the new art books we have: "Six British Authors" in water-colors and gilt ornamentation, and quotations from each; "A Poet of Sweet Peas," by Beattie Gray; and "From a Poet's Garden," also by Beattie Gray. The variety of the Christmas cards is calculated to please all tastes.

FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

THE following explicit statement is sent by Secretary Hartzell, with a request for its publication, accompanied by this encouraging explanation:—

The tide has turned upon our indebtedness. Last year it was reduced \$11,241.63, but it is entirely too large yet, being, June 30, 1895, \$185,390.40. We have funded it at 5 per cent., and are exercising the most rigid economy in all matters of administration. This indebtedness is the growth of thirty years. The Society began its work in 1866 by borrowing \$1,500. As far back as 1867 the indebtedness was \$69,411.29. All bequests not otherwise specified, and all receipts from the Annual Conferences beyond what is necessary for current expenses, have been set apart to pay this indebtedness. If the Society could receive its fair apportionment from all the churches for two years, it could pay its debts, care for its work splendidly, and erect two or three buildings worth \$25,000 apiece.

RECEIPTS.

Cash on hand, June 30, 1894,	\$638 34
From Annual Conference collections,	101,577 05
Annuities,	10,000 00
Bequests and legacies,	14,701 28
Income from Endowment Funds,	7,486 36
From students, in tuition, room-rent and incidentals,	\$7,563 15
From donations to individual schools, including \$30,000 in land to George E. Smith College, Sedalia, Mo.,	25,519 02
From miscellaneous sources,	45,143 32
Total receipts from regular sources,	\$292,509 59
Received on sale of bonds,	70,000 00
Total receipts,	\$362,509 59

EXPENDITURES.

Salaries of teachers, and other local expenses of schools, exclusive of boarding hall, land and building accounts:	
Sch's among old people,	\$144,219 91
" " white people,	27,338 69
Insurance on school bldgs.,	4,114 08
Taxes on school property,	921 80
Paid on lands and buildings,	44,881 68
Paid on claims contracted during previous years,	14,704 40
Total sch'l exp'n's for year,	250,560 57
Paid on interest account for loans, bonds and annuities,	17,806 28
Printing account, including Christian Educator,	2,354 33
Miscellaneous accounts,	11,432 80
Funds invested,	8,235 28
Annuity in securities from Milton Sibley,	10,000 00
Office and traveling expenses,	17,530 69
Bills payable account,	43,000 00
Total expenditures,	\$362,509 59
Bal. in treasury, June 30, 1895,	0,000 00
Total,	\$362,509 59

Mr. W. B. Kniskern, Gen. Pass. & Ticket Agt. Chicago Northwestern R. R., makes the following announcement.

CALIFORNIA IN 3 DAYS.

Arrangements are completed, effective the seventeenth instant, for very important changes in the schedules of through California trains via the Chicago, Union Pacific & Northwestern Line, the effect of which will greatly enhance the convenience of the traveling public as the schedule will afford the shortest time ever made by a regular train between Chicago and San Francisco; thereby greatly facilitating business and pleasure travel between the East and California.

The new fast train with Pullman double drawing-room, gas-lighted sleeping cars to San Francisco without change, and Pullman sleeping cars to Los Angeles without change, will leave Chicago via the Northwestern Line at six o'clock P. M., daily, reaching San Francisco at 8.45 P. M. the third day, thereby effecting a material reduction in the present time and saving one night en route. The through sleeper for Los Angeles will reach that point at 10 A. M. the fourth day, thus effecting a saving of twenty-four hours over present schedule between Chicago and points in Southern California.

Additional through train will leave Chicago

at 10.45 P. M. daily with through first-class sleepers to Denver and Portland and accommodations for first-class passengers to California destinations. Colonist car will be run through to San Francisco on this train, reaching there at 9.45 A. M. This service shortens the time for first class passengers to three days, and second class passengers to three and one-half days, Chicago to California.

This change will also afford quick transit between Chicago and intermediate points, as Omaha will be reached at 8.10 the following morning, Cheyenne 9.25 the following evening, Ogden 1.40 P. M., and Salt Lake 3.00 P. M. the second day.

For tickets and sleeping car accommodations apply to

H. A. GROSS, Gen. East. Pass. Agt., 423 Broadway, New York.

J. E. BRITTAIN, New England Pass. Agt., 5 State St., Boston.

The Conferences.

(Continued from Page 13.)

citizens of the town and closely connected with large business interests. At the time of his death he was president of the board of trustees and a member of the official board, and until within a short time a class-leader and a teacher in the Sunday-school. His funeral was attended at the church on Thursday afternoon in the presence of a large and sorrowing congregation. The pastor, Rev. G. E. Sanderson, was assisted in the service by Dr. Geo. F. Eaton, presiding elder, and by three of the former pastors—Rev. A. W. Baird, Rev. Alfred Noon, and Dr. James Mudge.

Boston East District.

Broadway, Lynn, is passing through a Thanksgiving season. The current expenses have been all cleared up to November, the Epworth League is pulsating with new life, the social meetings have developed new power, and God's Spirit is convicting and blessing a number of souls. Rev. E. H. Thrasher, pastor.

Wakefield.—On Sunday, Nov. 24, the church in Wakefield listened with pleasure and profit to Rev. Hugh Montgomery, who preached in the morning, and in the evening gave a temperance address. The Baptist church came in to this latter meeting, and the house was thronged. Mr. Montgomery has so far recovered his health as to be able to do effective work where he may be called, on the Sabbath day.

Malden, Maplewood Church.—Sunday, Dec. 1, 4 united by letter and 2 on probation. The pastor, Rev. L. W. Adams, has just finished a course of illustrated sermons, a full house greeting him each evening. By vote of the official board he will give a second course during December. The church is in a good spiritual condition.

Swampscott.—Two were received into the church Sunday morning—one on probation and one by letter—and one was baptized. The Baptists unite with this church for three weeks' revival meetings beginning Thursday. The Epworth League is increasing in numbers and usefulness. It has recently undertaken to furnish one of the four new stained-glass windows for the audience-room soon to be put in place. One young man in the early twenties was converted to God at a recent regular Sunday meeting. Rev. O. C. Skinner, pastor.

W. F. M. S.—The W. F. M. S. of Worcester District met at Trinity Church, Worcester, Tuesday, Nov. 26. Miss C. M. Cushman conducted a promise meeting, and Rev. E. F. Holway, pastor of the church, gave the convention a cordial greeting. Thirteen churches were represented. Mrs. Geo. E. Grose, the pastor's wife at Cherry Valley, presented a very interesting report of the Branch meeting.

The afternoon devotions were conducted by Mrs. Wesley Wiggins, wife of the pastor at Hubbardston. The president, Mrs. Lucie F. Harrison, conducted a discussion on several questions that were helpful to the workers, and freely participated in. Miss Cushman gave the address of the day, which was thoroughly enjoyed. One auxiliary that has been dead three years, and only numbered ten during its life, sent two delegates to say it had arisen from the dead and has a membership of fifty. Many thanks are due the pastor of that church. Oh, that the pastors realized their influence!

The Worcester auxiliaries furnished a collation for all present. S. C. LEGG, Dist. Cor. Sec.

Boston North District Epworth League held a fall convention at Newton on the afternoon and evening of Nov. 21. At 2 o'clock Rev. C. A. Littlefield conducted devotional services, which were followed by hearty words of welcome from Rev. Dillon Bronson, pastor of Newton Church, and were accepted in behalf of the District League by its president, Rev. C. F. Rice, who presided. The first address was by Dr. W. N. Brodbeck upon "The Fidelity of Our Young People to their Doctrinal Inheritance." This was followed by two interesting papers on the department of Finance—one by Mr. C. R. Fletcher, of Watertown, on "How shall League Money be Raised?" the other by G. L. West, M. D., of Newton Centre, on "How shall it be Used?" Following these came a suggestive paper on "Methods of Work for the Department of Mercy and Help," by Miss Clara L. Eila, of Natick. After a solo by Mrs. G. W. Barber, of Newton, two-minute reports from the Leagues were called for, and a dozen Leagues responded, giving short accounts of special lines of work in which they were interested. These included open-air meetings, neighborhood meetings, work of the Epworth Settlement, praying bands, reading classes, and social work. These reports were followed by an address, "Something Worth While," by Rev. W. T. Ferrin. This was the address, he delivered at St. Johnsbury, but as few of the audience were there, it was well received. His plea was for systematic Christian giving to support God's work. This address was followed by a paper on "Practical Suggestions for Work of the Literary Department," by Miss Bertha Clarke, of Waltham. Mr. F. C. Switzer, of Cambridgeport, followed with a paper on the "Relation of the Epworth League to the Church," showing need of close connection between the two. Then the "Relation of the Epworth League to the Junior League" was presented by Mrs. E. L. Greene, of Somerville, who cautioned us that as younger copy the ways of elder sisters, so we must be careful of our example. Miss J. C.

Hinchcliffe followed with a paper on "Helps to Junior League Work," which was crowded with suggestions for carrying on these meetings. Every superintendent of a Junior League on the district should have heard this paper for the sake of the enlarged vision of their possibilities. The program of the afternoon was brought to a close by a paper by Miss E. C. Chapman, of Somerville, on "The Junior League," in which she urged us all to a greater interest in the work done for the children in our churches. The committee on credentials reported 103 delegates from 23 churches of the district, which was an admirable showing for a convention at this busy season of the year.

At the close of the afternoon session, Mr. Bronson invited all to remain and partake of the hospitality of the Newton League, and right royally they did their part in striving to make us feel at home. The collation was worthy of the effort, and made especially appropriate the hearty vote of thanks which was passed early in the evening session.

The evening session began with a praise service, followed by Scripture reading by Rev. Dillon Bronson, and prayer by Rev. E. H. Hughes. During the service several appropriate solos were rendered by Miss Marion Rice, of Cambridge. The first address of the evening was by Rev. Franklin Hamilton on "The New Patriotism." This was the address he delivered at St. Johnsbury, an abstract of which has already appeared in ZION'S HERALD. The second address was by Rev. W. T. Worth on "The League as a Spiritual Factor in Church Life." He urged us ever to remember that the spiritual work is the main work of the League, and all other is subsidiary. It was an exhortation to wide-awake, vigorous endeavor along this line, and was a fitting close to the program of the convention.

GEORGE E. WHITAKER, Secretary.

Boston East District Epworth League convened at Wakefield, Thursday, Nov. 21. The afternoon session opened at 3 o'clock, the president, Miss R. L. Winslow, in the chair, with an organ voluntary by Miss Richardson, of Reading, after which Rev. A. H. Herriek, of Wakefield, read the Scripture lesson and led in prayer. Cordial greetings were extended the convention by Mrs. H. L. Rogers, president of the entertaining chapter, and the district president responded.

The transaction of the usual business was followed by the "Parliament of Departments," which occupied the entire afternoon. They were conducted respectively by Mr. A. L. Nutter (Spiritual work), Mrs. Everett W. Durbin (Mercy and Help), Miss S. Gertrude Mayo (Literary work), Mr. Edwin P. Silva (Social work). Delightful singing furnished by the Wakefield chapter was interspersed. The singing of "Onward, Christian Soldiers," completed the afternoon program and the Leaguers adjourned to the finely decorated vestries, where a bountiful supper was served.

The evening session opened at 7.30 with a grand praise-service conducted by Rev. Charles E. Davis, of Melrose, followed by prayer by Dr. W. H. Thomas, of Lynn. Announcement was made of the election by the board of Mr. E. S. Hinchley, of Wakefield, to the office of first vice-president, and Miss May Toothaker, of Stoneham, director. Thirty chapters responded to the roll-call, and after listening to two fine vocal solos, the convention was privileged to hear Dr. J. M. Leonard, who delivered a thoroughly inspiring address on the subject of "High Ideals." A hearty vote of thanks was extended to all who

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Milton, N. Dakota.

had contributed to the success of the convention. The session closed with the singing of "Coronation" and benediction by Dr. Leonard. The February convention will be entertained by the Peabody Chapter.

R. GENTRIDE MAYO, Rec. Sec.

Springfield District.

Gardner.—Mr. William Park and wife, evangelists, did excellent work here. Some conversions and an improved condition of the church are the results. There has been a small net gain in membership since Conference, and an increase in the congregations. A delightful spirit prevails. Pastor and people are in sympathy and touch with each other. This was testified to, on the evening of Nov. 8, by seventy of the people making an unwelcome and wholly unexpected, though not unwelcome, visit to the parsonage. They enjoyed a pleasant evening and left the house littered with barrels, baskets and bundles. Two envelopes containing cash were also left. This litter was found to be too valuable to waste, and was carefully housed by the happy pastor and wife, Rev. and Mrs. L. P. Causey.

Asbury.—The Sunday-school gave \$25 in the Freedmen's Aid collection, to be applied to finishing and furnishing a room in Rust University, to be called "Asbury Room." Nov. 13, 9 persons were received by letter, 11 from probation, and 4 were baptized. On Monday evening, Nov. 11, the quarterly tea meeting of the Sunday-school board was held in the church parlors. Fifty of the teachers and officers were present to greet the invited guests of the evening—the pastors and superintendents of the Methodist churches of the city, Rev. J. M. Dutton (representing the Massachusetts State Sunday-school Association), and Judge Hitchcock. After a social hour the company were invited to the dining-room for refreshments, and to listen to the addresses of the evening. The superintendent, Dr. F. N. Seely, presided. Rev. J. M. Dutton, of Newtonville, in a most interesting manner outlined the work and plans of the Massachusetts State Sunday-school Association. Questions and answers followed, and then Miss Ruth Crosby, superintendent of the Home department of Asbury Church, delegate to the recent Fall River convention, presented her report. Judge Hitchcock was next introduced and gave an account of his graded school system. Remarks from the pastor, with prayer, closed a profitable and helpful meeting of the teachers and officers of Asbury Church.

Wales.—Rev. Geo. L. Camp, after finishing the three years' course at the Lay College at Berea, received his license to preach, June 23, and came directly to Wales, where he and his wife were kindly received. They were cared for at the home of Mr. Ernest Needham until the parsonage was ready for occupancy. A good religious interest marks the opening of the winter work.

Ludlow Centre.—Both church and town were greatly shocked by the accident fatal shooting of Leroy D. Neiligan, aged fifteen, a member of the church and a good boy. The funeral service was largely attended at the church. The pastor, Rev. George W. Clark, was assisted by Rev. G. F. Durgin, who received the boy both on probation and into full connection.

Chicopee.—One of the most estimable young women, Mrs. Ora Underwood, whose Christian life was characterized by patient, sweet faith and faithfulness, passed to her reward, Nov. 11, after an illness of only five days. She was but twenty-three years old, leaves two small children and a husband, who was so critically ill that he could not be told of his wife's condition until after her death. Both were active and beloved members of our church, and the entire community is pained at the sad breaking up of such a home. Mrs. Underwood's brother, Rev. Solon P. Fairbanks, is a member of the Vermont Conference. Another brother is a business man of New York City, and an earnest worker in one of the missions. The funeral and burial were at Heath, Mass.

On the day following the above death, Mrs. Mary Ann Heathboote, widow, at the age of 72, died. She was long a resident of Chicopee, and a very estimable woman. She leaves two daughters, both members of the M. E. Church here, and a son, Fred, whose home is in Salem. The funeral was held in the pleasant home where she had lived many years, attended by a large number of friends. The pastor officiated at both the above.

The Sunday-school of Chicopee church, which keeps abreast with all forward movements, has taken a new departure. The school year will hereafter close with June, the elections take place then, the months of July and August be given to light work, and in September a rally day will start off the work with enthusiasm for another ten months. Judge Hitchcock is the mover in this new departure.

Middlesex.—Mrs. H. B. King went to Brooklyn, N. Y., Nov. 12, to enter the Methodist Episcopal Hospital for a surgical operation.

Amherst.—At the last communion 12 were received into full connection, 5 taken on probation, 2 baptized, and 2 letters read.

Worthington.—At the South church a chicken-ple supper, Nov. 7, netted \$53. A young people's society has been organized in the West church, which is conducting the Sunday evening services. Nov. 18, a social brought \$11 to this society's treasury. Recently 2 persons were taken on probation.

Easthampton.—The probationers' class numbers seven. Five persons were forward for prayers Sunday evening, Nov. 17.

Orange.—The Ladies' Aid and Epworth League annual chicken-ple supper and sale cleared \$105. This church has an active working force of young people.

Spencer.—At the last communion 3 were taken in full and 2 on probation. During the week

of Oct. 8 to 13 a reunion of the Wesleyan Working Band of Wesleyan Academy—when the pastor was a student there—was held with this church. Evening services of a revival character were held, which were greatly enjoyed and good was done. The band members are: Revs. W. T. Boutenhouse, D. A. Chandler, G. B. Dean, W. A. DeGroot, Alfred Evans, W. F. Low, R. E. Smith and J. P. West, with the pastor, G. W. Simonson. Eighteen persons were at the altar during the revival meetings, some seeking pardon, others seeking purity.

Shelburne Falls.—A brilliant wedding took place here, in which Methodists are interested. Miss Nettie Agnes, daughter of Mr. and Mrs. Philip H. Woodward, of this church, and Melvin Bailey, of Medford, were united in marriage by Rev. H. G. Alley. The ceremony was elaborate, the decorations beautiful, the presents many and costly. The home will be made in Medford.

Coleman.—A visit to this parsonage was a privilege. The house is simply elegant. It cost the society only \$1,600, but cost the builder about double that figure. It is roomy, finely located, splendidly finished, has large grounds, is supplied with pure spring water, and grades with the very best parsonages of the district. This is a monument to the enterprise and push of the young pastor, Rev. I. S. Yerkes.

Preachers' Meeting.—The fall meeting of the Ministerial and the Ministers' Wives' Associations was held at Greenfield, Nov. 13 and 14. It was an unusually fine meeting. The program was a strong one. Dr. B. F. Kilder and Dr. H. G. Mitchell added greatly to the interest of the occasion. Among members of the district having part were Drs. Thorndike and Watkins, and Revs. L. H. Dorchester and Chas. Tilton. Mrs. A. M. Osgood and Mrs. W. G. Richardson read excellent papers. The Wives' Association elected the following officers: President, Mrs. T. C. Watkins; vice-president, Mrs. W. G. Richardson; secretary and treasurer, Mrs. H. W. Durgin.

The City Meeting.—Rev. W. H. Dockham, of West Warren, read a spicy, interesting, strong paper favoring the "Removal of the Time Limit," Nov. 15.

Westfield.—This church rejoices with good cause. Mrs. Lemuel Grant, one of the elderly members, who yet to see her money doing good while she yet lives, has recently given to her pastor, Rev. L. H. Dorchester, her check for \$3,000 to be applied on the church debt.

Catholic Unity.—The second meeting in the movement to organize a local League of Catholic Unity was held in South Congregational Church, Springfield, Dr. Moxom's church—Nov. 15. A large number of Methodist preachers were present with others. It was voted to organize. Rev. E. E. Abercrombie, of Southampton, is secretary of the committee doing the preliminary work.

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Church Register.

HERALD CALENDAR.

Rededication at Wayne, Me., p. m. and eve.,	Dec. 10
Congress on Africa, at Atlanta, Ga.,	Dec. 12-13
Providence Dis. Min. Assn., at First Church, Newport,	Feb. 10, 11
CONFERENCE.	
New Eng. South'n, Fall River, Mass., April 1, Foster	
New York East, New Haven, Conn.,	1, Merrill
New York, New York City,	1, Nide
New Hampshire, Lawrence, Mass.,	1, Fowler
Maine, Auburn, Me.,	8, Merrill
New England, Springfield, Mass.,	8, Foss
Vermont, Barre, Vt.,	8, Fowler
East Maine, Olden, Me.,	15, Merrill
Troy, Gloversville, N. Y.,	15, Fowler

THE EVANGELIST ASSOCIATION OF NEW ENGLAND will hold conferences during the month of December in the following places: Plymouth, Mass., 6-8; Stoneham, 12-15. These will be union services. Also, in the Dudley St. Baptist Church, Roxbury, 18-20. The object is the deepening of spiritual life. Prominent clergymen and laymen will take part in the meetings.

NOTICE.—The December American-Italian sociable of the North End Italian Church will be held at its hall, corner of Cross and Hanover Streets, next Monday evening. All American friends interested in the Italian work are cordially invited. This is our method of getting the two nationalities better acquainted with each other. An interesting program.

Marriages.

MCARTHUR—GROSSMAN.—In Allston, Nov. 27, by Rev. C. H. Mansford, David McArthur and Nellie Grossman.

HOYT—PENNEY.—At the parsonage in Maplewood, Nov. 18, by Rev. L. W. Adams, Charles W. Hoyt, of Boston, and Sarah L. Penney, of Lynn.

LEDUC—BECKFORD.—At the parsonage, Nov. 27, by the same, George A. Leduc and Alma O. Beckford, both of Salem.

DAY—FISKE.—In Norway, Me., Nov. 22, by Rev. F. Grosvenor, Samuel E. Day and Mary Evelyn Fiske, both of S. Me.

PALMER—KNOWLES.—At the residence of the bride's father, in Falmes, Me., Nov. 22, by Rev. George J. Palmer, of Mero, Me., Joseph B. Palmer and Myria O. Knowles.

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice, "Brown's Bronchial Troches" are exceedingly beneficial.

W. F. M. S.—The regular monthly meeting of the Executive Committee of the New England Branch of the Woman's Foreign Missionary Society will be held in the Committee Room, 38 Bromfield St., Wednesday, Dec. 11, at 12 a. m. Mrs. M. D. BURL, Rec. Sec.

THE NEW ENGLAND METHODIST HISTORICAL SOCIETY will hold a meeting in the Room of the Society, 38 Bromfield St., Monday, Dec. 16, at 2.30 p. m. The Board of Directors will meet at 3 o'clock. JOSEPH H. MANSFIELD, Rec. Sec'y.

BOSTON METHODIST PREACHERS' MEETING.—Next Monday, Dec. 9, the Semi-centennial of the Preachers' Meeting will be observed. The secretary will give a few facts and incidents gathered from the Records. Rev. Stephen Cushing, secretary in 1844, will give some items of history antedating the Records. Dr. David Sherman will give reminiscences of some of the early members of the meeting. Dr. Wm. B. Clark will also speak. Dr. William Rice, secretary in 1847 and 1848, and Dr. W. H. Hatch, president in 1848, will speak if present.

O. W. WILDER, Sec'y.

QUARTERLY MEETINGS.

PROVIDENCE DISTRICT—FOURTH QUARTER.	
DEC.	
14, 15, a. m., Hill's Grove;	21, Pontiac, Swedish;
15, p. m., Pontiac, Swedish;	22, East Braintree;
20, East Greenwich;	27, South Braintree;
21, 22, Hebronville & Dodge-	28, a. m., Providence, Edge-
	wood;
22, eve, M., Providence, Swedish.	
JAN.	
1, Centerville;	12, Coonahasset;
2, a. m., Central Falls;	13, West Abington;
5, eve, 7, Pawtucket, Thom-	17, Providence, Edge-
son;	wood;
8, East Weymouth;	18, 19, Portsmouth;
9, B. Weymouth, Porter Ch.;	24, Stoughton;
10, North Stoughton;	25, 26, North Easton;
11, 12, Drownville;	27, Newport, First Ch.;
13, Brookton, Pearl	28, "Thames St.;
Street;	29, Mansfield, Emanuel;
14, Brookton, Franklin;	30, Wakefield;
	31, East Providence.

FEB.	
1, 2, Wickford;	14, 15, a. m., Hope;
3, Rockland, Central;	16, eve, Washington;
4, "Hathery;	17, Providence, Mt. Pleasant;
5, Nantasket;	20, Woonsocket;
6, Hull;	21, Phenix;
7, 8, a. m., Prov., Chestnut St.;	22, 23, Attleboro';
9, eve, "Asbury Ch.;	24, Brookton, Central;
10, 11, Dist. Min. Assoc'n, at	25, Bristol;
Newport;	26, Warren;
12, Newport, Swedish;	27, p. m., North Rehoboth;
13, "Middletown;	27, eve, Charley;
14, Prov., Asbury Ch.;	28, Providence, Broadway;
	29, Foxboro'.

MARCH.	
1, Foxboro';	15, Mansfield, First Church;
2, Brookton, South Street;	16, Holbrook;
3, p. m., Solomate;	17, 18, Haver;
5, eve, Hingham;	19, Hope Valley;
6, Brookton, Swedish;	20, Providence, Trinity;
7, Arnold's Mills;	22, a. m., 23, Pawtucket, First
7, Providence, Hope Street;	Church;
8, a. m., 9, Prov., Mathewson	22, eve, Providence,
Street;	Wanskuck;
9, eve, 10, Prov., Tabernacle;	24, Berkeley;
11, "St. Paul's;"	25, Riverside.

S. O. BENTON.

PORTLAND DISTRICT—REMAINDER OF THIRD QUARTER.

DECEMBER.	
Kennebunkport, 20, eve;	Kittery, 27, eve,* and 29, by
Berwick, 21, eve * 22, a. m.;	Kennison;
Maryland Ridge, 24, p. m.;	York, 22, eve*, 23, a. m.;
Elliot, 27, p. m.;	Kittery, First Ch., 28, eve;
	Chestnut Street, 28, eve.*

G. H. PALMER.

ST. JOHNSBURY DISTRICT PREACHERS' MEETING. at Barre Landing, Dec. 17-19, beginning Tuesday, at 2 p. m., with a devotional service, led by O. H. Newton.

ESSAYS: Origin and Work of the Missionary Society of the M. E. Church, Donaldson; Do we Sufficiently Emphasize the Necessity of Conversion? Austin, McNeill; The Church Member for the Times, George O. Howe, F. T. Clark; Review of Mudge's "Growth in Holiness," A. L. Cooper; The Pastor in his Study, Douglass, Johnson; The Pastor as a Citizen, Tyrie; Has the M. E. Church Outgrown the Need of the Presiding Eldership? Granger, Blake; How can the Preachers and Charges Best Help the Presiding Elder? Paronagian, Huse, John McDonald; How can the Presiding Elder Best Help the Preachers and Charges? S. C. Johnson, S. H. Clark, Aldrich; The Relation of the M. E. Church to the Temperance Cause, Gregory, Baxendale; The Holy Spirit in Revivals, J. Hamilton; Causes and Cure of Sabbath Desecration, O. H. Wright, W. E. Allen.

It is earnestly hoped that every preacher on the district will be present at the first service and stay through the meetings. Will you please send the Presiding Elder a card on or before Dec. 5, letting him know whether you can or cannot be present? Rev. J. W. Hamilton, D. D., is expected to be present and speak on Freedmen's Aid.

ST. JOHNSBURY DISTRICT PREACHERS' MEETING. at Marshfield, Dec. 18-20. Wednesday, Dec. 18, at 7 p. m., preaching; Thursday, 19, 20 a. m., prayer-meeting, led by J. A. Dixon.

ESSAYS: Origin and Work of the Missionary Society of the M. E. Church, Boutwell; Do we Sufficiently Emphasize the Necessity of Conversion? J. Thurston, Dixon; The Church Member for the Times, Davenport; Review of Mudge's "Growth in Holiness," E. M. Smith; The Pastor in his Study, "I have been cured of nervous trouble by Hood's Sarsaparilla," Mrs. Helen Scott, 22 Monument St., Charlestown, Mass.

A. H. Webb; The Pastor as a Citizen, Smithers; Has the M. E. Church Outgrown the Need of the Presiding Eldership? J. O. Sherburne; How can the Preachers and Charges Best Help the Presiding Elder? Farrow, Barney; How can the Presiding Elder Best Help the Preachers and Charges? J. A. Sherburne, Perry, Pike; Causes and Cure of Sabbath Desecration, Tucker; The Holy Spirit in Revivals, Spencer; The Pastor and Church in Revivals, Reeman, J. Hamilton; When and Why was the Epworth League Organized? Currier, Morrow.

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The Independent, always the real friend of the Negro, is justifiably frank in saying:—

"It is utterly, totally bad to bring a little ten-year-old Negro girl up here to New York from Charleston, S. C., as the Pikaninny Preacher, and set her to exhorting sinners to flee from the wrath to come, when she ought to be at home learning to handle the broom and rolling-pin, and at school learning to read and spell. And all this is done to raise money for an orphanage in Charleston. That orphanage had been denounced by most of the Negro ministers of Charleston, but we were almost ready to believe that its methods had been reformed and that it was worthy of some measure of confidence, when here it sends a baby revivalist to raise money for it; not sent first to convert souls, but to make a sensation, draw a crowd, and make money for this orphanage. It is flagrantly bad."

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Our Book Table.

(Continued from Page 15.)

the field of struggle. He shares in nearly all the grand events of the time, and has a rare faculty for making them real to the reader. The dramatic element crowds the story. The characters are vividly drawn, the incidents are of thrilling interest.

The Making of Manhood. By W. J. Dawson. New York: Thomas Y. Crowell & Co. Price, \$1.

Of the many books recently written for youth, this one deserves honorable mention. Its title is suggestive, its table of contents indicates fresh lines of thought, and many of its discussions are excellent. The author has insight, and displays much sound judgment in the selection and arrangement of his subjects. He tells the young man how to use money and how to get on in the world, but he goes back of that to the interior life, the real seat and centre of every man's power. The most worthless chapter is that on religion. The writer seems to know nothing about it himself, and hence can do no better than appeal to the contemptible prejudice, prevailing with a class of minds, against churches and creeds. It is a pity he should have made such a botch at the end of a book with so many good points.

Select Notes. A Commentary on the Sunday School Lessons for 1896. By F. W. and M. A. Peloubet. Illustrated and furnished with maps. Boston: W. A. Wilde & Co. Price, \$1.25.

The introduction of the International Sunday-school lesson system has proved the occasion for various special commentaries, many of them of rare excellence. Among the number Peloubet's has always held a high place on account of careful research and felicitous presentation of the truth by clear and simple statement, incident, anecdote, apt quotation and varied and appropriate illustration. This twenty-second annual volume contains abundant illustration and an immense amount of exegetical, doctrinal and homiletical matter. The publishers have spared no pains. The eight full-page illustrations from photographs secured last spring in Palestine beautifully embellish the book.

Dona Perfecta. By B. Perez Galdos. Translated by Mary J. Serrano, and introduced by William Dean Howells. New York: Harper & Brothers.

Spain has been dead two hundred years, and her literature was, for the most part, buried with her. There have been some attempts at restoration, but mostly galvanic, mere movements of the muscles from outside. Galdos is, however, according to Mr. Howells in his admirable introduction, the apostle of a new dispensation, who has produced a work of real genius and power. He writes, of course, in a Spanish atmosphere and deals with Spanish conditions, but develops his story along lines of true art. What he deals with really is Spanish bigotry. He deals with it, however, not as a preacher, a reformer, a controversialist, or a partisan, but as an artist. The scene of the story is laid in central Spain. Dona Perfecta, the heroine, a devout but bigoted Catholic, is under the almost complete sway of Don Innocencio, the "Penitentiary" of the cathedral. Senor Pepe de Rey desires to marry Rosario, the daughter of Dona Perfecta. The priest has a nephew to whom he wishes to give Rosario. Then begin the intrigues and tricks of the priest to manipulate family combinations. The priest uses Dona Perfecta as his secret agent in the matter. The story unmasks the priest and his agent, and shows the evil and danger of priestly control.

Mr. Rabbit at Home. A Sequel to Little Mr. Thimblefinger and His Queer Country. By Joel Chandler Harris. With sixteen illustrations by Oliver Herford. Boston: Houghton, Mifflin & Co. Price, \$1.

Mr. Harris has created a new department in American literature. The Negro folklore lay close about us, but no one seemed to know just what it meant, or what to do with it. Mrs. Stowe, in "Uncle Tom," caught up fragments of the dialect; but the strange stories which floated on that dialect were unrecognized, perhaps not understood, by literary people. It required a Harris to give expression to them and to interpret them. The publication of "Uncle Remus" struck the key-note, and set the reading public wild over the new fund. The first collection was not enough; the author has had to write again and again to meet the popular demand. The volume before us is one of these later productions. It contains twenty-four chapters, with many curious stories and incidents. There is no end to Mr. Rabbit's variations. The humor of Mr. Harris' stories is immense; the real insight, prudence and genuine wisdom often lurking beneath are as remarkable as the humor.

A Cumberland Vendetta; and Other Stories. By John Fox, Jr. New York: Harper & Brothers. Price, \$1.25.

The mountain men of western Virginia and eastern Kentucky and Tennessee were the true backwoodsmen, who did so much to conquer and settle the valleys of the Ohio and Mississippi. They drove back the Indians and held the French at bay, while they themselves and their children ventured far into the new and long-disputed lands of the great basin. The long continuance of the backwoodsmen in the highlands of the border created a new type of rude but stalwart people, some of whose descendants remain in the Cumberland Mountains to this day. In the four stories of this volume, Mr. Fox gives vivid and powerful descriptions of those mountain men and women. They are rude, but never weak; they have blood, muscle, nerve and unbounded pluck. They are not a degenerated, they are simply an undeveloped, generation. The titles to the four stories are: "A Mountain Europa;" "A Cumberland Vendetta;" "The

Last of the Stetsons;" and "On Hell for Sartain." They are all charged with dramatic fire and power.

Other Times and Other Seasons. By Laurence Hutton. New York: Harper & Brothers. Price, \$1.

Mr. Hutton has here given us a small volume both choice and curious. In the fifteen brief essays he recounts circumstances connected with the origin of modern games and customs and the observance of some days we celebrate. The essays give evidence of wide and careful investigation and furnish quotations from rare sources ranging all the way from Herodotus to George William Curtis. Perhaps no one reader would care to go through all the essays; but there is a large number who will read those on "Foot-ball," "Tennis," "Golf," etc.

Westminster. By Sir Walter Besant, M. A. Illustrated. New York: Frederick A. Stokes & Company.

This is not a history, but glances at Westminster, once an island and trading-post in the Thames before London was founded. Besant, after a backward look, gives some features of the great Abbey, the palaces of Westminster and Whitehall, and the magnificent Parliament House erected in the present century. These popular sketches are based on thorough investigation, and contain a large amount of interesting information about Thorney Island. The book makes an entertaining study of the history of London.

L'Avril. A Novel. Translated from the French of Paul Marguerite by Helen B. Dole. New York: T. Y. Crowell & Company. Price, \$1.

"L'Avril" is the first venture of Paul Marguerite, a distinguished artist of France, in the department of fiction. He has struck well up toward twelve the first time. He has both insight and insight. As with most of the French story-tellers, the plot is simple. The scene is laid in the south of France, where a sort of summer lingers all the year. The story is an artistic study of the life of a young girl who was united in friendship with another girl after years of separation. The illustrations are from the author's own sketches. It is a delightful example of the newer French story.

Kings and Cupbearers. By Rev. George Huntington. Boston: Congregational S. S. and Publishing Society. Price, \$1.50.

"Kings and Cupbearers" is a story of student life at Newberry. Newberry is the seat of a co-educational college in the new West. The kings and queens there are a fine set of young people, making long hours of study and short commons. The story is well told, animated, and rich in suggestion and inspiration.

The Green Garnet. By Natalie L. Rice. Boston and Chicago: Congregational S. S. and Publishing Company. Price, \$1.50.

The author of this fine story began by writing for various publications for young people. "The Green Garnet," though her first book, exhibits the skill and finish of one used to writing. It is a tale of school life, and its interest centres about the adventures of one of the pupils. Though some of his doings were a little unfortunate, his associates all stood by him, and our curiosity is kept up to see how well everything at length came out.

Poets' Dogs. Arranged by Elizabeth Richardson. New York: G. F. Putnam's Sons. Price, 75 cents.

Poets, like other people, have had their pets, and these pets have most frequently been dogs; and, having such favorites, it is not unnatural that they should sing of their virtues and excellences. The compiler has made an excellent collection of this dog poetry, much of it very fine, showing that the poet wrote from the heart. It is astonishing how many poets have made contributions. Virgil, with other ancients, makes his offering; also Shakespeare, Cowper, Chaucer, Scott, Burns, Thomson, Hood, and scores more.

The Garden Behind the Moon. A Real Story of the Moon Angel. By Howard Fyle. New York: Charles Scribner's Sons. Price, \$2.

Mr. Fyle is altogether unique in his selection of subjects and in his modes of description and illustration. For subjects he delights to go into dream-land, where he is sure to find those adapted to his taste and artistic genius. "The Garden behind the Moon" is after the author's own heart, and he has contrived to make out of these airy nothings one of the most charming stories for children that will be found in the coming Christmas collections. It is printed in large type and neatly bound. It reads like a fairy tale, and is charged with wonder and surprise.

The Mary Lyon Year Book. Edited by Helen Marshall North. Boston: Congregational S. S. and Publishing Society. Price, \$1.25.

Mary Lyon is the saint of Mount Holyoke. Many pupils were molded by her teaching and great example, and will be glad to commune again with her devout and indomitable spirit in the pages of this beautiful year-book. Each page contains a verse from the Bible, a scrap of poetry, and a selection from the writings of Mary Lyon. The volume is beautifully bound.

Miss Jerry. By Alexander Black. With Thirty-seven illustrations from Life Photographs by the Author. New York: Charles Scribner's Sons. Price, \$1.

Mr. Black's "Picture Play" was viewed as a marvel by the public; and here we have the "Picture Play" turned into a book. In the play the pictures, of real persons, were pretty much everything; but in the book the dialogue assumes greater importance and is handled with skill and success. In this respect "Miss Jerry" is a unique book. The scene is laid in New York city, and the time is 1893-4.

Farrar Year Book. By W. M. L. Jay. New York: R. F. Dutton & Company. Price, \$1.25.

This is one of the choicest of year-books. Canon Farrar has many beautiful and quotable

passages, which lie, like jewels, along the pages of this book. His words are brilliant and warm with spiritual sunlight; they are full of hope, faith and courage. The selections in this volume have been made with care and sound judgment.

Oakleigh. By Ellen Douglas Deland. Illustrated. New York: Harper & Brothers.

"Oakleigh" is a delightful domestic tale. The scene is on the banks of the Charles in Massachusetts. Mr. Franklin is the traditional widower with five children, who marries Miss Gordon. The children, led by Edith, the eldest, rebel, and are finally brought to terms by the step-mother's kindness and words of love. The story cannot fail to exert a salutary influence.

People We Pass. By Julian Ralph. Illustrated. New York: Harper & Brothers.

Mr. Ralph was long a reporter for the New York Sun, and in that work had a chance to know the various classes of people which inhabit the city. This volume contains a collection of eight stories, depicting the characteristics of different nationalities—"The Line-man's Wedding," "The Mother Song," "Love in the Big Barracks," "Cordelia's Night of Romance," "Dutch Kitty," "Pety Burke," and "Low Dutch and High." They are graphically told, and afford vivid and striking pictures of the heterogeneous populations of our metropolitan city.

Palestine Photographed. N. D. Thompson Publishing Company: New York.

We have here, attractively bound in thick paper covers, 64 selected views of picturesque and historic spots in the Holy Land, taken by special artists in the interest of this publication, showing where Christ performed His miracles, the place of His birth, baptism, transfiguration and crucifixion, also the places made sacred by the labors of His apostles, as they appear today. These reproduced photographs are unusually clear and beautiful, and, with the descriptions of places given below each plate, will prove a great help to the Bible student in making the land of our Lord a reality. Re-bound in stiff covers, the work would be a most acceptable Christmas gift.

Half-Round the World; or, Among the Uncivilized. By Oliver Optic. Boston: Lee & Shepard. Price, \$1.25.

Oliver Optic is an old traveler, who here reviews the account of his journeys. The hero of this story is Louis Belgrave, a millionaire, who proceeds with his guests in his own good ship, "The Guardian Mother." They pass from the Nichobar Islands to Rangoon; thence to Burma and the Malay Peninsula, to Sumatra, Java and Borneo. As they sail through these Eastern waters and touch enchanted lands, the author contrives to communicate all the desired information concerning the countries and people.

Aunt Billy and Other Sketches. By Allyn Yates. Kith. Boston: Lee & Shepard. Price, \$1.25.

This little volume contains six sketches of New England village and rural life. The author wrote, also, "A Spinster's Leadings" and "A Hilltop Summer." The story which gives title to this volume is followed by "A Limited Angel," "A Wayside Character," "A Day of Days," "Miss Hetty," and "A Desultory Club." They are well written and abound in the elements of pathos and humor.

In the Young World. By Edith M. Thomas. Boston: Houghton, Mifflin & Company. Price, \$1.50.

This volume contains a collection of brief poems by a favorite author. They are arranged in four parts: "Sylvia and the Flowers," "Under the Green Boughs," "When the Winter Comes," and "What's My Thought Like?" Miss Thomas' songs are cheerful, chaste and elevating, always following the motto, "Look up and Lift up."

Stories and Poems for Children. By Celia Thaxter. Boston: Houghton, Mifflin & Company. Price, \$1.50.

Celia Thaxter, the poet of Appledore, has passed on, but left, in an incomplete state, this book of stories and poems for children, in whom she was so deeply interested and to whose tastes she was so well able to cater. The volume contains ten brief and delightful stories and seven-

ty-one small poems. It is a book in which children will find great pleasure.

Kyrie Dunlop. By Sophie May. Boston: Lee & Shepard. Price, 75 cents.

Sophie May always writes charmingly for children. This is a golden story for the small folk. The author contrives to impart interest to each detail, and the reader grows into complete sympathy with the life of the child.

The Knight of Liberty: A Tale of the Fortunes of La Fayette. By Elizabeth Eastworth. Illustrated by Winthrop Peirce. New York: D. Appleton & Company. Price, \$1.50.

This volume is one of a series of patriotic stories in course of publication by the author. Though written after the manner of fiction, the incidents are nearly all historical, and are so combined as to present a vivid picture of the person and doings of the great Frenchman who so essentially aided the cause of American liberty. The book is finely written in a clear and easy style, and is admirable for the young.

Little Miss Phoebe Gay. By Helen Dawes Brown. Boston: Houghton, Mifflin & Company. Price, \$1.

The most marvelous creation in the universe is a child, a miniature form of man or woman, a small edition of the masterpiece of creation. Few know how to write of childhood; the artist alone has been able to reveal the life of the little child. The author of this volume possesses many of the qualities of the artist, and has succeeded wonderfully in depicting the life of a child.

Rhymes and Rows. By Samuel Minturn Peck. New York: Frederick A. Stokes Company.

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Broken Notes from a Grey Nunnery. By Julia Sherman Hallock. Boston: Lee & Shepard. Price, \$1.50.

This little book is really a study of the surface of nature. The "Nunnery" is an old New England farmhouse, and in it the author jots down facts and incidents of the night and day, winter and summer, rain and snow, and the changes of the weather. She is a careful observer of nature, and has great power of description. There is a charm in her style at once simple and refined. The illustrations add to the value of the narrative.

Little Daughter. By Grace Le Baron Upham. Boston: Lee & Shepard. Price, 75 cents.

The "Little Daughter" belongs to the "Hawthorne Series." These stories are chaste, pure and delightful. The heroine of this book is a child of genial and equable temper, whose influence was felt for good in her entire circle. The reading is at once a delight and a lesson.

The Three Apprentices of Moon Street. Translated from the French of Georges Montorgueil, by Huntington Smith. With illustrations by Louis Le Révérend and Paul Steek. T. Y. Crowell & Co.: New York. Price, \$1.50.

A story for youth, spiritedly told and extremely readable. Charles Dupont, the jeweler's three apprentices — "Johnnie," "John" and "Jack" — are the main characters. They have the faults and follies, as well as the excellences, of boys. A traveling show is the chief episode of the story, and of this one of the boys becomes a member. The new engagement has its lesson.

Successward. A Young Man's Book. By Edward W. Bok. New York: F. H. Revell Company. Price, \$1.

A young man himself, Mr. Bok has written an ideal book for young men. He meets them where they live, and touches the very points they need to understand. He begins with self-knowledge — a most important lesson — and passes on to notice the nature of success, the young man in business, amusements, wild oats, dress, religious life, attitude towards women and marriage. On all these matters he writes seriously and with extreme good sense. It is an admirable book to be put into the hands of a young man. Nothing so sensible since Samuel Smiles' "Self Help."

The Rabbit Witch and Other Tales. By Katharine Fyle. New York: E. F. Dutton & Company. Price, \$1.50.

This attractive volume contains several short tales in verse for small children. Besides "The Witch," there are "Careless Jane," "Bolsterous Ann," "The Brother and Sister," "The Robber Rat," and others. The book is filled with humorous and comic illustrations sure to please a child. The binding is tasteful.

Christmas Week at Higley's Mill. By Dora E. W. Spratt. Philadelphia: Baptist Publication Society. Price, 15 cents.

This sketch in black and white is a Virginia Christmas story. In that part of the country Christmas lasts a week. Work ceases, the people visit, play, dance, marry, and have a good time generally. This story furnishes a vivid sketch of the various things done in a Virginia house at such a season.

Magazines.

The Methodist Review for November-December contains eight excellent articles besides various contributed and editorial notes. If we mistake not, this is the best number yet under the present editorial control. Bishop Mallison strikes the key in an article on the need of an evangelistic ministry. Dr. McCreary has a strong paper on "Sociological Study." Prof. Sheldon clearly shows "The Reactionary Phases in the Pontificate of Leo XIII." — a scholarly and crisp paper. Prof. Hyde has a word for "Homer Today." Dr. Bender provides a paper on "Missions as Seen at the Parliament of Religions." "Progress in Theology" and "The Mechanical Conception of the World" are both strong and fresh. "Consciousness and Christian Faith" is neatly and ably handled by Rev. F. C. Haddock, one of the younger men of the New York East Conference. (Hunt & Eaton: New York.)

The Methodist Review (Church South) for November-December contains eight valuable articles. Prof. Callaway leads in an appreciative paper on "Sidney Lanier," the consummate flower of Southern literature. As a frontispiece we have a good picture of this literary artist. Dr. Atkins makes a plea against "Methodist Unity." Prof. Bassett has a fine article on "Frederick W. Robertson." Chaplain Milburn presents a long and appreciative article on Bishop Marvin. "Authority in Art and Religion," "Fasting," and "Bible Work" are other subjects. Readers curious in Methodist affairs will be sure to read the editor's article on the "Presiding Eldership" — one of the series on "The Making of Methodism." (Barbee & Smith: Nashville.)

The North American Review for November opens with Austin Corbin's article on "Quick Transit between New York and London." "The Plague of Jocularly" is a post-mortem article by Prof. Boyesen. C. T. Sexton finds a fine "Outlook for Republican Success" next year. Edward Atkinson tells of the "Jingoes and Silverites," General Miles of

"Our Acquisition of Territory," the Governor of Alabama of "Industrial Development of the South;" Prof. Thwing of "What Becomes of College Women." Wheeler of Alabama and Grosvenor of Ohio have a symposium on Venezuela. (3 East Fourteenth St.: New York.)

Appleton's Popular Science Monthly for November is equal to its best. Its fourteen articles are packed full of valuable material. Hon. David A. Wells leads in an able article on the "Principles of Taxation." H. P. Fitzgerald Marriott gives "Primordial Skeletons, the Flood, and the Glacial Period;" Charles S. Ashley, "The Past and Future of Gold;" Prof. Brinton, a lengthy article on "The Aims of Anthropology;" and Prof. E. P. Evans, "Recent Recrudescence of Superstition." There is an admirable sketch of A. D. Baché, with a portrait used as a frontispiece. (D. Appleton & Co.: New York.)

The Fortnightly Review for November has fourteen well-written articles. Prof. Sully on "The New Study of Children" will be read with interest by teachers and those who have the care of children. The study is really a new departure in education. Vamadeo Bhastri contributes "Brahmanism and the Foundations of Belief." The "Burns Correspondence," "Secularism Criticism," "Ubu," "Book Collecting," and "The Beginnings of a Republic," are among the other titles. (Leonard Scott Publication Company: New York.)

Sun and Shade for October is a delightful number, with "A Note of Color" on the cover — a reproduction of one of Meissonier's miniatures. The first plate is an exquisite reproduction, by the new color-printing process, of Wilhelm Kray's "Psyche by Moonlight." Barry's photograph of "Mark Twain" has place, followed by a fine view of "Rev. Johannes A. Oertel, in his Studio." The "Study of a Head," photographed by Mr. Chambers, of Montgomery, Alabama, has all the beauty of a finely-executed chalk drawing. The four other plates are: "Monument to General Buford;" "Death of Dido," from the painting by Sir Thomas Lawrence; "Now I Lay Me Down" — from a flash-light picture; and "New York Architecture" (I) — the Catholic Club House. One misses much who has not the monthly visits of this artistic periodical. (N. Y. Photogravure Company: 137 West 23d St., New York. \$5 a year.)

The November Magazine of Art opens with an article by Claude Phillips on the "Sculpture of the Year," with eleven illustrations. Mr. Spielmann, in his series of "Our Graphic Humorists," gives an account of C. H. Bennett, with portrait and illustrations from his work. "Eugène Fromentin," "Suggestions for a New Fine Art Copyright Act," "The River Eden," are some of the other papers. The frontispiece is a photogravure by Goupil from "The Falconers," by Eugène Fromentin. Another full-page picture is "An Incident in the White Terror" (1815), by De Cordova, engraved by J. M. Johnstone. (The Cassell Publishing Co.: 31 East 17th St., New York.)

Little Men and Women and Babyland for November are full of bright stories and pictures for the little people and the babies. There is a delightful Thanksgiving flavor in both numbers. (Alpha Publishing Company: Boston.)

The "Index to Chimneys" tells what shape and size and make to get for every burner and lamp.

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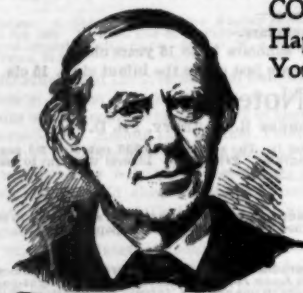
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PSALM 1.
Happiness of the godly, misery of the wicked.
BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
4 The ungodly are not so: but are like the chaff which the wind driveth away.
5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
6 For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

PSALM 2.
Kingdom of Christ; 10 kings and judges exalted to except of Him.
WHY do the heathen rage, and the people imagine a vain thing?
2 The kings of the earth set themselves, and the rulers take counsel together,

PSALM 1.
1 Ps. 1, 13
2 Gen. 22, 2
3 Ps. 139, 2
4 1 Tim. 4, 8
5 Job 10, 14
6 1 Tim. 2, 15

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PSALM 2.
1 Or, counsel-
2 Ps. 48, 7
3 Ps. 119, 14
4 Ps. 11, 4
5 Or, trouble.
6 Upon Zion,
7 the hill of my
holiness.
8 Or, for a
decree.
9 Acts 13, 22
10 Heb. 1, 2
11 Heb. 5, 6
12 Dan. 7, 13, 14
13 John 17, 4, 5
14 Mark 21, 44
15 Rev. 19, 6
16 John 5, 22, 23
17 Jer. 17, 7

against the LORD, and against his anointed, saying,
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
6 Yet have I set my king upon my holy hill of Zion.
7 I will declare the decree: the LORD hath said unto me, "Thou art my Son; this day have I begotten thee.
8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11 Serve the LORD with fear, and rejoice with trembling.
12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

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